

THE BETTER WAY

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THE BETTER WAY.

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A. F. MELCHERS EDITOR

EDITORIAL.

Minnesota theater managers retaliate for the anti-tights bill with a bill imposing on wearers of low-necked dresses a fine of not less than \$500 or imprisonment not less than a year.

According to present indications it will be Blaine vs. Cleveland in the coming presidential campaign. Let a third party nominate Ingersoll, invite the Farmers' Alliance, wage-workers and business men to vote for him, and we may be a happy nation yet. Nothing like trying.

While Christianity is investigating Spiritualism, it would be but fair that Spiritualism be given the privilege to investigate Christianity; and that one of the two isms which demonstrates the most proofs of immortality should be given the right of way—to lead. Shall it be a bargain?

Instead of furnishing criminals with employment and a good living the State should make provisions to furnish honest men out of employment with something to do by which they can support their families. Crime under these conditions becomes a temptation by which to obtain steady work.

The Greeks in New York have mustered in to take hand against their old enemy the Romans, should there be a conflict between Italy and the United States. Perhaps it is an old grudge they have against Rome since the time of its first invasion into Greece, and which has never been satisfactory settled, though now hoping for the opportunity.

Columbus, O., has formed an organization known as "The Church of Spiritualists," and intends purchasing or building a church. This is politic and worthy of imitation, and will save them from annoyance, until more of the world has outgrown its prejudice and superstition. There is no use kicking against odds when by a little conformity to the present we can sail along smoothly and without interference. The principles of Spiritualism will not be affected by it and will remain ever the same. Truth like law cannot be changed wherever manifested or expounded.

A new method of paying off church debts has been started by the Methodists in South Dakota. Each farmer member is to sow an acre of wheat, the seed to be furnished by the church, and the proceeds to be used to liquidate the church debt.—If the Methodist God has any respect for the good intentions of his people, he should exercise his influence to generate a good crop. However, it is more practical to seek on terra firma for relief than to look for it in the skies—not meaning that they have preferred to look below instead of above for salvation generally.

The end of the world will come in March, 1899, according to a mathematical computation made by Lieut. Charles Totten, military instructor at Yale university. He bases his predictions on passages from Luke xxi., 23-32 and Matthew xx., 1-16. Lieut. Totten is noted as the "discoverer of the exact date of Joshua's long day." This may be an unwelcome news for those who are desirous of seeing the old century out and the new one in, but they may console themselves with the fact that the Bible is under investigation just now, and may prove erroneous in this particular as it has in others, and thus save the world from such a calamity, or, perhaps postpone the event until after the presidential election of 1900.

Blot the public press out of existence to-day, and every department of the world's industries and thought would have a corpse ready for burial or cremation to-morrow. The paper has become a necessity to progressive life. The spiritualistic press is as much, if not more, of a necessity to the cause of Spiritualism as the rostrum. It is not an intelligent Spiritualist who refuses to subscribe for a paper which voices the

current news concerning this great modern movement. No greater blow could be struck at the progress of Spiritualism than the absence of its newspapers, or their inefficiency for want of proper support. Give THE BETTER WAY such financial backing by subscriptions, as its worth demands, and we will double its efficiency at once.

A bill has been passed by the New York Assembly to compel authorities in charge of Asylums and other State institutions to permit Roman Catholic clergymen to hold their special services therein. This is bad legislation, in as much as it establishes a precedent for other religious sects to demand similar rights. Catholic priests already have the privileges in public institutions that representatives of other sects have, and it is proper that services of a non-sectarian character should be held in all such departments of life. To recognize a particular sect or creed, is contrary to the principles of Americanism and bespeaks of a coalition of State and church, and must not be permitted to obtain a foothold anywhere in these United States. Let us be true to our constitution if we would be a prosperous and happy people.

Our readers will not fail to peruse on the fourth page of THE BETTER WAY, the decision in the trial of Mrs. Elizabeth Ruffin, an estimable lady and one of Cincinnati's most respected residents, on a charge most foolish, if not selfish in its incipency, and mainly because she is a believer in Spiritualism; but which happily terminated in her favor. It however shows to what desperate means some people will resort in order to obtain or retain control of others' property and personal freedom, besides placing a spoke in the wheels of Spiritualism's progress, because the lady chose to support the cause she belonged to—just as good church people support Christian institutions, whether schools, newspapers, societies, or worthy individuals. But all's well that ends well, and it must be said to the credit of Judge Ferris before whom the case was tried, that he acted the part of an honest man and a gentleman, as may be inferred from his rulings.

The Rev. Dr. Charles A. Briggs was inaugurated or installed as Professor of Biblical Theology of the Union Theological Seminary, January 20, 1891, and in the course of his inaugural address said concerning the Bible:

Its obstructions are superstitious reverences of the book; belief in the inspiration of each word, mistake as to its authority, belief in its inerrancy, acceptance of its miracles as historical truths, the failure in fulfillment of its predictions. Not until the human reason removes these obstacles can the Bible and the church exert their full power. Remove every encroachment out of the way for a new life. The life of God is moving throughout Christendom. The springtime of a new era is about to come.

These plain statements have disturbed every creedal hive throughout the country, and are largely the cause of the present public discussion at the preacher's meetings in our own city. We hail these tokens of mental awakening, as nothing is so paralyzing to the progress as studied stagnancy or creedal stupor.

The Chicago Tribune, says the P. T. "has lately refused to put notices of Spiritualists meetings in its Sunday edition, in connection with other religious notices."—The Tribune must be a relic of old times—say forty years ago—and has not yet awakened to the truth of the present. Well, Spiritualism must expect to meet with such petty annoyances (if worth noticing, at all) as long as there is any of that anti-bellum residue left which cannot see beyond its own limited environment. This species of the *genus homo* must first become extinct, before the more liberal and progressive element can manifest its influence in the economy of human affairs. After this generation we will have no more ignorance to combat against. Prejudice may take its place; but this can be overcome by reason and facts when opportunity offers, while bovine innocence is naturally blind to the higher truths of nature and must be left to vegetate and to nature's kindly care.

The combination popularly known as "The Doctor's Plot," or the securing of professional business by statute law, seems to be very active just now. Not only our own legislature is besieged but

those of Massachusetts and Rhode Island and some other States, are under pressure from the hungry cormorants for special favors and privileges. If now the legal and the clerical fraternities will apply for exclusive privileges and get them, the dear people can be dosed with religion, law and medicine "according to the statute in such cases made and provided." It is a temptation for briefless lawyers, impecunious clergymen standing in ecclesiastical market-places "because no man hath hired them," and for the needy and seedy children of Galen whose blue-pills are muddy and whose lancets are rusty. Trust combinations seem to be the order of the day. Cannot the circle of the professions and trades be enlarged so as to make the dear people pay tribute to every hungry cormorant who desires a fat living and a genteel one without having to work for it?

Anyone asks if "Cassadaga is doomed" because "the present management have decided to exclude all public test mediums from their camp meeting the coming season."—Not necessarily. We have places where *only* the phenomena is presented; why should there not be a place, or several, where only the philosophy is presented. There are many who have outgrown the desire for tests and phenomena; while there are more, however, who care only for the latter and dislike preaching. One craves heart-food and the other intellectual. Let both be gratified, and allow the latter also a summer resort to enjoy themselves while getting their spiritual food at the same interval. We do not advocate a separation of the phenomena from the philosophy by this exception. Both are needed for the furtherance of Spiritualism as a cause. But we believe that individuals should be permitted freedom of action to choose according to taste, and thus one camp meeting might be devoted entirely to the philosophy. If it proves a failure, why, the directors will have learned a lesson through experience. But to find out the wants of all the people experiments must be made, and Cassadaga alone will be the loser. So, let us have peace.

Mrs. Woodworth, the religious revivalist with hypnotic proclivities, is still in active service gaining converts or devotees to her peculiar form of worship—that of going into trance or falling into a cataleptic state through the effects of her strange influence over them. But the worst feature about it is the nervous prostration that many are subjected to after the trance and often during the same. It is not akin to that which mediums take upon themselves or are placed in by spirits controlling for the purpose of giving tests, messages and readings, but more like those of old or as recorded in the Bible where men were obsessed or possessed by devils so-called, now known to the Spiritual Science as sensitives being controlled by ignorant, undeveloped or fanatical spirits—like attracting like—fanatical revivals attracting that order of spirits, and therefore should be shunned by nervous, delicate or sensitive people. It is no exhibition of greatness or of great spiritual influence to be able to hypnotize a sensitive under conditions as above. But it is to induce a man to reform from bad to good while in his senses—his normal state. Spiritualism does this, besides teaching the individual not to succumb to others' influence; or, at least, not to give up his individuality—barring that trance state superinduced by spirits for good purposes, and which a medium could not resist if he tried. But outside of this none need succumb to mortal influence, or that of evil (undeveloped) spirits, if they have moral stamina enough in them to combat it—the latter being more potent than physical force when once developed, and is commonly known as will-power or mental force.

AT US AGAIN.
The Better Way continues to discuss the needs of Spiritualism, but it errs all the time in regarding mediumship and "philosophy" as a trade, which must be peddled about the country. That's what's the matter.—Medium and Daybreak.

Medium and Daybreak continues to discuss the needs of Spiritualism, but errs all the time in regarding the propaganda of public Spiritualism to be the wrong method of aiding the cause we might say. But does our say-so make us

right or the M. & D., wrong? No more so than vice versa. We are simply trying to further Spiritualism in our (American) way and M. & D. is trying it in its (individual) way—backed by a few exclusive individuals who, no doubt, have an inception of the true way, but not all the truth concerning it, and on this are endeavoring to regulate the whole of Spiritualism. We may be wrong too, but are acting in accordance with proffered conditions—the needs of the hour, not those of the future, perhaps, or as it was to an extent, in the past. The past is sometimes an exemplar for the future, all things or revelations recurring in cycles, as history is said to repeat itself. But as we are not now living in either the past or the future we must conform to present needs and customs. Were our mediums to adopt the apostolic style of preaching and performing miracles "about the country," they would both starve and be incarcerated as cranks and idiots. To-day money is the medium of convenience and no honest laborer is "peddling" when paid for his hire—be he preacher, lecturer or medium for spiritual manifestations. Will the M. & D. show us a specimen of the kind of light bearer it cherishes and has closeted for missionary purposes? The proof of the pudding is in the eating. Send us one on trial.

EARTH'S FUTURE.

There is a question for our scientists to solve, found in the elemental changes which have been taking place in steadily increasing proportions, for at least three hundred years. During this period the quantity of solid, resisting force taken from the bowels of the earth in the shape of coal, and passed off into the atmosphere, by combustion, is nearly incalculable.

For more than thirty years there has been spouted by earth pressure or drawn by pumps, from eighteen to twenty-five hundred feet below the earth's surface, a fluid known as petroleum or coal oil, in such vast quantities that if it were gathered upon the earth's surface would form an immense lake. This also, by combustion, has passed into the atmosphere.

Add to these the output of natural gas wells sunk to the same depth, which night and day have been and are pouring their element into the atmosphere, mostly by combustion, and some idea can be formed of the extent of the tribute which mother earth is paying to the modern requirements of the race.

Each of these have a resisting power when in their native condition, equal to the hardest granite or primary rocks. The questions for science to answer are: What must be the natural results upon the earth's interior and surface of the removal of such a resistance, and what effect upon the earth's atmosphere will this constant acquisition of mineral gases and smoke create; and how much longer can this exchange of conditions go on, with absolute safety to the earth's structure and its stability, and to healthful life upon its surface?

Dr. J. Rhodes Buchanan, of Boston, has made a remarkable prophesy which is claiming the attention of both the scientific and unscientific world. He prophesies that within twenty-five years, seismic disturbance will take place of such a character as to submerge the coast line and pour the waters of the Atlantic and Pacific oceans over vast areas of territory, engulfing them. Large portions of New Jersey and lower New York City, with the water boundaries of Connecticut, Rhode Island, Massachusetts and Maine, are to be known no more forever to the physical geography of the earth.

Has this internal convulsion and change of interior conditions, so prophesied, any relation to this continuous and increasing work of emptying the earth of its resisting forces and the pouring of it in gases and smoke into the atmosphere? Shall we hear from the scientists as well as the prophets?

NO TOTAL DEPRAVITY.

One of the most vital truths of our philosophy is, the worth of human nature; the dignity, the divinity of manhood.

No sooner had the scientific demonstration of the continued existence of the human soul after death held in its embrace the mortal body, been made, than it was followed by assertions from

the spirit world of the grandeur and worth of that soul as the highest embodiment of the divine. Wherever man exists, their exists an incarnation of deity.

Theology, through long ages, had taught the worthlessness of human nature, expressing itself through that broad and sweeping blasphemy on God's creation, total depravity.

Man is a vile worm of the dust, fit only to crawl and grovel is the declaration of theology. The idea that in him lies all capacity for the reception of divine influence, all power for expressing the spiritual, never found a place in creedal theology.

We search in vain through its declarations for any hint as to the natural capacity of man. But the vastness of the possibilities of mankind; the fact that in man's nature lie the germs of every conceivable power, attribute, faculty or grace, beauty and perfection ascribed to the creative power of life, is the thrilling, vitalizing truth of Spiritualism.

What an infinite hope there is in it for humanity. How it lifts a man out of the dust where theology places him, and introduces him at once into a sphere of limitless expansion.

Convince a man that he is a part of the Infinite, and that without his life, just as it is, sadly imperfect though it may be, there would be some deficiency, some break in the order and perfection of the universe, and what an immeasurable hope is implanted in his bosom. The man cherishing this thought can no longer be a slave of circumstances, no longer a creature of chance or fate. In his soul springs up the consciousness that he amounts to something in the universe; that he signifies something in the order of creation. This conviction awakens aspiration, stimulates a desire for the attainment of his possibilities, a desire for expansion, for growth, for freedom from limitations, a soul yearning for individual perfection that can never be born from a conviction of the worthlessness of human nature.

There was never in the history of the ages, so much eager grasping after the spiritual, so much yearning toward the Infinite, so much hungry craving for light as there has been since the dawn of Modern Spiritualism. It is because the mental and spiritual atmosphere of the world is aglow with the sublime inspirations that have been pouring down upon us for forty-three years from that radiant sphere we were so largely shut off from before the spiritual conditions of our earth permitted the establishment of that wonderful telegraph whose magnetic tappings so startled this materialistic age.

Do we realize that a new form of religious faith is enshrined in this Spiritualism of ours; that it unfolds the spirit of a new dispensation?

The word religion has been made to represent so much that is objectionable, so much that is belittling and degrading, so much that limits and dwarfs, that many earnest souls would gladly drop it from their vocabulary. But Spiritualism invests it with a new meaning when it declares it to be the expression of the highest, truest, noblest, divinest in man; something that reveals to him, not his depravity, his baseness, his littleness, but his greatness, his grandeur, his divine nature capable of infinite expansion and growth.

If Spiritualism be anything, it *must* be a new form of spiritual faith, earnest and vital; an entire reconstruction of the old forms of religious thought. It has been despised and rejected of men. It has been scourged and spit upon and crucified again and again. It has never had half a chance to show what power it has to enlighten, console, regenerate and quicken the hearts of men because even its own comprehend it not. Its grand idea of man so ennobling, so hopeful, so aspiring will certainly assert itself and become triumphant.

The religion of Spiritualism is the religion of a divine humanity.

It declares man to be capable of receiving and expressing all the harmonies of the universe.

If there were no Congress, and no laws, with exceptions of local laws, the people's interests, we believe, would be safer, and the people themselves less burdened.—East Oregonian.

CHILDRENS' TRAINING.

On "Ethical Training in the School," B. O. Flower, Editor of the *American Spectator* says that this art can be as readily carried on in the school and home as intellectual drill, if teachers and parents comprehend its great importance and systematically take the initiative. Further, that, "the one thing that must ever be kept in view is the development of character, the uplifting of a soul, the making of a life God-like; and in order to do this every manly and womanly instinct, every brave, pure, holy, benevolent, tolerant, unselfish and exalted impulse must be strengthened, stimulated and brought out." "Overcome evil with good should be the ever present thought in the mind of teacher and parent."

This is the loftiest summit to which we have reached in the art of training children, and it should be universally carried out—at least, advocated through every possible channel that may lead to fertile ground. Children's training is far from that which nature demands, both morally and intellectually considered. Physically it is already being cared for in a measure, except where it is more than neutralized by long school hours and the orthodox cramming method of instruction. Otherwise the middle and poorer classes are compelled by force of circumstances to keep their children physically active (barring cases of selfish abuse), while the more comfortably situated strata of society are enabled to substitute this through the medium of calisthenics.

Affection, however, displaces much of the technical in certain family circles and is in itself a moral training which unfolds the intuitive faculties of a child, and makes it naturally inquisitive to know. Not ambitious, but inquisitive. Ambition too often, when developed in childhood, leads to a love of applause, and the child studies to be praised; not to learn for its higher good. This is where uninitiated parents blunder. Vanity is not affection—love. It is selfishness on part of the elders, and a sacrifice of childish vitality, instinct and progress. Animated by that fictitious stimulant ambition, physical growth is stunted because this brings the victim under the cramming process of tuition. Instinct—undeveloped or primitive intuition—cannot blossom under these conditions, and the higher light, the spiritual comprehension of effects is shut out. Progress ceases when self-love taints the soul, or the mind is harassed by nervous prostration, which, though not noticeable on the exterior or during the excitement of racing for a prize, is slowly but surely undermining the constitution of the young student, and will exhibit its evil results sooner or later.

On self-government Mr. Flower says in another paragraph of the same article:

"Another thing that is of prime importance is to early teach the child self-government. Do not attempt to beat it into him, or you will only succeed in brutalizing yourself and arousing his baser instincts. You may then make him a fawning sycophant, a cringing slave, while you have kindled the fever of heat and revenge. Appeal to his higher impulses. If you are compelled to punish him, first show him that it is just."

In other words, abstain from punishing a child because it is not angelic or perfect in mental attainments. Parents particularly should note this; for, remember the child is a perfect counter part of all that its parents were at the time of its conception and if the former have grown better through trials had with the progeny in question it is still selfish to expect a child to jump into the same perfection arbitrarily. Patience is angelic; impatience is not. And to become angered in consequence of a child's imperfections is not even human. Many have been punished under these circumstances. Not for just dues, but because the parent was aggravated, and sought relief from the latter in this manner. Self-control on part of the parent acts as a suggestion to the child's intuitive nature, and it is this that aids its unfoldment, while the other debases it, also acting as a suggestion to follow the example on the first similar occasion.

Pure affection or love, however, is the crown of moral training; for it creates a rapport with the child which enables the parent or guardian to sense (discern) the tastes, needs and desires of the same, and on which it may implicitly rely—love ever guiding right, for it is the divinity in man which acts in accord with the law of nature, and nature never errs. She is the best instructor.

Written for The Better Way.

IMMATURE SPIRITUALISM.

C. H. MURRAY.

It may be flattering to the feelings of Spiritualists to aver that all the fresh and vigorous thinkers of the world have accepted Spiritualism. It is somewhat disappointing also to declare to the enthusiast in this belief that its great revelations are not universally adapted to the present condition of men. It is one thing to be born into a faith and passively accept it as a part of the juvenile education, and quite another to take it up voluntarily in mature life after due investigation and reasoning. Very few acquire a belief by the latter method. To adopt it as a matter of experience requires more independence and reflection than the great majority of people are gifted with. Hence, all new revelations in science or religion are first espoused by the boldest and most original thinkers. There are many people who are intellectually incompetent to receive Spiritualism as a new doctrine. And they come to it by inheritance they might possibly during the elastic period of youth expanded sufficiently to retain its exalted and comprehensive teachings. A mind once cramped by fetichism, or a heart paralyzed by the contracted theology of an excluding creed, will have a sore wrestle to make in throwing off the old mental habit and clothing itself in the new regalia of progressive thought. But my chief purpose is to indicate that Spiritualism cannot be intelligently interpreted by man on a low plane of thought or of limited information. He can neither divine its purpose or successfully classify its phenomena.

A couple of examples will suffice to show this. I first quote from Granh's voyage to Greenland, in which he gives an account of a seance held by the Esquimaux: "The 'Angelkok' came in the evening, and the lamps being extinguished, the skins hung before the windows (for such arts, for evident reasons, are best practiced in the dark,) took his station on the floor close by a well dried seal-skin there suspended, (like the curtain to our spirit cabinets,) and commenced rattling and beating the tambourine and singing, in which last he was seconded by all present. From time to time his chant was interrupted by a cry of Goie, Goie, Goie! the meaning of which I did not comprehend, coming first from one corner of the hut and then from the other. Presently all was quiet, nothing being heard but the angelkok (medium) puffing and blowing as if struggling with something superior to him in strength; and then again a sound resembling somewhat that of castanets, whereupon commenced once the same song as before and the same cry of Goie, Goie, Goie! In this way a whole hour elapsed before the wizard could make the torugak, or spirit, obey his summons. Come he did, however, at last, and his approach was announced by a strange rushing sound, very like the sound of a large bird flying beneath the roof. The angelkok sat chanting, now proposed his questions, which were replied to in a voice quite strange to my ears, but which seemed to me to proceed from the entrance passage near which the angelkok had taken his station. These responses, however, were somewhat equivocal, inasmuch that Ernenek's wives were obliged to request some more explicit answers, whereupon they received the comforting assurance that he was alive and well, and would shortly make his appearance; which subsequently proved to be correct."

Williams gives an account of a similar scene (or seance rather) in Fiji, as follows: Unbroken silence ensued; the priest (medium) becomes absorbed in thought and all eyes watch him with unblinking steadiness. In a few minutes he trembles; slight distortions are seen in his face, and twitching movements in his limbs. These increase to a violent muscular action, which spreads until the whole frame is strongly convulsed, and the man shivers as with a strong ague fit. In some instances this is accompanied by murmurs and sobs, the veins are greatly enlarged and the circulation of the blood quickened. The priest is possessed by his god, and all his words and actions are considered as no longer his own, but those of the deity that has entered into him. Shriill cries of "Ko iau, Ko iau!"—It is I, it is I!—fill the air, and the god is supposed to notify his approach. While giving the answer, the priest's eyes stand out and roll as in a frenzy; his voice is unnatural, his face pale, his lips livid, his breathing depressed, and his entire appearance like that of a madman; the sweat runs from every pore and tears start from his strained eyes; after which the symptoms gradually disappear. The priest looks round with a vacant stare, and, as the god says, "I depart," announces his actual departure by violently flinging himself down on the mat, or by suddenly striking the ground with his club, when those at a distance are informed by blasts on the conch, or the firing of a musket, that the deity has returned into the world of spirits. The convulsive movements of the priest do not entirely disappear for some time.

These two descriptions from widely different parts of the earth are readily comprehended by any one familiar with spirit manifestations, but their great significance was not fully realized by those who participated in their exhibi-

tion. The untutored or savage mind can have no adequate conception of things spiritual nor of the scope of the spirit realms. It will be noted here in the second case that the control was attributed, not to the decarnated spirit of one who had lived previously on earth, but to a god; even as Moses attributed his communion with spirits to the Lord. It is an extremely difficult matter for a savage or an uneducated person to conceive of a spirit existence in which he shall exist without a material body. So great an obstacle has this been to a faith in a future life that even now in the highest civilized society many people have to be promised a future union with their old body that is buried in the grave in order to get them to believe in the possibility of a future existence. So gross is their thought that they cannot help but regard spirit life as rather thin without meat and bones to prop it up. A gentleman in Australia tried long and patiently to make a very intelligent and docile Australian black understand his existence without a body, but the black never could keep his countenance and generally made an excuse to get away. One day the teacher watched and found that he went to have a hearty fit of laughter at the absurdity of the idea of a man living and going about without arms, legs, or even a mouth to eat with; for a long time he could not believe the gentleman was serious, and when he did realize it, the more serious the teacher was the more ludicrous the whole affair appeared to the black. He could form no conception of anything so abstract as a person living and moving about without material body. A knowledge of this incident should make some enthusiastic Spiritualists charitable towards those who cannot see that a spirit can think, remember and love, has the power to go about and exercises that power in returning and communicating with those it held dear while in the earth life. Such persons will have to be educated by experience or otherwise; as the mathematician is trained, beginning at simple propositions and progressing step by step to the intricate and more abstract until he sees with a clear vision what at first was unintelligible or incredible.

Written for The Better Way.

PROPHETIC DREAMS AND IMPULSES.

HUDSON TUTTLE.

On the 19th of August, 1890, the fishing schooner, Lizzie Griffin, owned and commanded by Capt. John A. Griffin, with a crew of fifteen men sailed from Gloucester, Mass., for the Grand Banks. She had reached the Banks and was engaged in fishing, when, on the 1st of September, she was struck by the furious gale that raged at that time on the northeastern coast. The vessel was stripped of her upper canvass and thrown upon her beam ends.

Her peril was great, but being heavily rock-battered she righted. Capt. Griffin who was below when the gale struck, received a blow on the forehead as he sprang out of his berth, from the stone which had been hurled to the ceiling, and two of the crew were washed overboard, but fortunately caught the rail and thus saved themselves. The captain by the use of oil, thrown on the waves, gained time to clear his vessel, and then found himself drifting at the mercy of the waves. This happened a 5 o'clock in the morning, and not until almost despairing, late in the afternoon were they rescued by Captain C. S. Peterson, of the schooner Sigfrid, also of Gloucester.

The rescue was a wonderful illustration of what has passed as providential interference, but is now being correlated under the rule of law, dimly seen, perhaps, yet sure to be understood.

The Lizzie Griffin was engaged in the cod fishery, the Sigfrid was in pursuit of halibut, and hence were at different points of the Grand Banks, some forty miles apart. After the first blow of the storm, Captain Peterson says he made sail for the southern part of the Grand Banks when he was suddenly seized with an impulse that he must change his course, and this feeling at last became so great that he yielded and steered "sou'-eas't."

He then went into his cabin to gain a little needed sleep. This, however, he could not gain, and at last an impulse to go on deck seized him. Rushing up, he at once caught sight of the flag of distress on the Lizzie Griffin, which the men had not seen, and at once went to the rescue of his crew. The tremendous cross seas made this a task of greatest danger, but it was accomplished without loss.

The yielding to the "impulses" which so suddenly came upon him, seems to have been the result of a dream Captain Peterson had on the 3d of August before the storm. In this dream he had presented to him the incidents of the rescue, and his first exclamation when within hailing distance was: "My dream has come true!" The Rev. Richard Wheatley commenting on this story in the Christian Advocate, says:

"Believers in divine revelation, and therefore believers in the efficacy of prayer, direct and indirect, will see no improbability, scientific or otherwise, in the supposition that through divine agency or permission the 'coming events cast their shadows before.' That the Holy Spirit, or some other spirit commissioned by Him, suggested to Peterson the immediate change of his course to the south-east, and also impelled him at the proper time to hurry on deck and look for those who might need his aid. Nor will such believers doubt that these foreshadowings, suggestions,

and impulses may have been in loving response to the prayers of Christian friends for the deliverance of relatives doing business upon the great waters."

There is truth in this explanation couched in the phraseology of the pulpit. There may be "efficacy in prayer," not, however, in the way usually understood, but as preparatory to psychic manifestations. It is not to be presumed that "some spirits" require a "commission" to assist their earthly friends. If we grant Capt. Peterson to be a sensitive, then the reception of the "impulses" and the preparatory dream require no further explanation. The prayers of friends harmonizing and concentrating their mental aura, may not only furnish conditions for the transmission of thought, but call the attention and assistance of spirit friends.

THE PSYCHIC FORCES.

I. O. HARRERT.

HYPNOTIC MURDER.

In the case of Joseph Remington, now in jail in Fargo, and awaiting his trial for the murder of J. F. Plett, at Arthur, is involved another illustration of the hypnotic law. It probably runs parallel with that of Gabrielle Bonbard, of Paris, last January. According to developments, Remington committed the murder while hypnotized by a Minneapolis woman implicated in the case. Probably hypnotism will be adopted by the defense; if so, the lawyers will have something on their hands with which they are not familiar, and are incapable of handling in all its subtle relations.

Hypnotism is but another name for Mesmerism. It comes under the head of psychic science, a law that is more potent in swaying human action than legislation or cannon balls. It is this which plays in with religious excitements, with the Indians' ghost dance, inciting them to massacre, with the spiritual phenomena, with the enthusiasm that sometimes blinds the better judgment of an audience under the control of a magnetic speaker, with the seductive forces of passion that so oft lures innocence into its serpentine coils. Under the guidance of well balanced incentives, rightly applied, hypnotism will wean the drunkard from his cups, the libertine from his lusts, and lift up any and all from groveling and polluting desires and gratifications. It then aunts human walks with hallowed influences and elevates character to a plane where holy angels can meet us. The uses of this law are ever poised to the make-up of the operator and subject, demonstrating how delicate, how serious, how fearful is human accountability. Are murders committed under this law? Unquestionably. Instances are on record where a powerful will, or thought even, has killed a person—struck down as shot. The dagger or the pistol is not always employed in dark deeds. The pending trial may develop some valuable facts in "the sixth sense." If legislation attempts to crush it out of existence, it will only tantalize it for the worse. To touch and operate the primal springs of the conduct of life, we must institute an order of education that will wisely and sweetly subordinate the animal of the homo genus to the spiritual in healthful and practical balance.

SOMETHING TO THINK OF.

According to the late discoveries in psychology, every living, and in fact every un sentient thing, is ensphered with its own aura, or what may properly be styled its magnetic radiation. A rose, for instance, is itself etheralized; a magnet sends forth minute tractors, shining fingers, so to speak, that grasp and hold to what attracts and belongs to it. We project the spheres of our personality ahead and all around us. These spheres seem to be the vehicles of our consciousness, of our volition, of our thought in spiritualized telephony. If this "psychic science," so claimed, be tenable, it follows that there is a mysterious and serious accountability not yet studied and applied. Take a case. The other day I noticed a span of horses drawing a heavily laden street car along the mud-intercepted track. The poor creatures were pulled and yanked to draw and speed on against their normal strength. The glary eyes looked so strained, and they seemed so disturbed! "Cruelty to animals!" I said, "and the electric car is the best friend of these mercilessly treated creatures." Now, who can philosophically deny that such abuse, with its nervous strain, imparts to the very air we breathe its own impulse of pain? that it evokes abnormal conditions in society? that such treatment is not only cruel to the dumb animals, but physically and socially unhealthy in its influence upon us all? Here is something to think of.

What should be closed on Sunday? The saloons, and closed so tight they could not be opened again. What should be opened on Sunday? The flowers, the parks, the woods with their bird songs, the museums with their testimonials of the long ago, the libraries with their lessons of the morally beautiful and good.

DUE DUTY.

To the Editor of The Better Way.

The many friends of Mrs. L. P. (Anderson) Bovee, will be gratified to know that she has so far recovered from her serious and prolonged illness as to leave for California, where it is believed she will regain her usual health, its climatic conditions being exceedingly favorable to her. While this instrument of if

perior spheres" has been known for many years to Spiritualists in all portions of the country in some very interesting illustrations of spirit influence, which have become in a degree historic in the annals of the cause; there have been developed more recently phases of the higher philosophy through her mediumship, of great interest, which leads those familiar with its expression, to feel great anxiety for the preservation of her health that the work designed by her guides may be fully perfected through her instrumentality during the coming years. That a being so frail in every condition of physical health should have been preserved under the very trying conditions of her life for many years is marvelous, and illustrates in a high degree the power of the spirit forces even as applied to physical conditions. There are constantly new accessions to the laborers in the vineyard of truth whose advent is welcome to all its believers, but to those who have been in the field for almost the entire period of this "divine revelation," the friends of the cause owe an especial debt of obligation and protection. It is not sufficiently realized by Spiritualists that the conditions needful for the reception of spirit influence are such that the physical forces are taxed to such a degree at times that a fit instrument for the "divine message" is incapable of supplying the demands of the external life. Beyond question the duty of Spiritualists to these "messengers of the gods" is paramount to all others, not only for the conservation of their powers, but for the orderly and consistent expression of the forces of the spirit through them. And if ever a body of teachers existed for the instruction of humanity, deserving the utmost consideration from believers, and the most strenuous efforts in their behalf, to provide adequate and harmonious conditions for their work, and whose peculiar physical organization requires protection from all that would disturb the complete blending of spirit and mortal in this divine work, it is the band of instruments the spirit world has designated as its teachers of the "wisdom of spheres."

In all ages since man has recognized in any degree the sacredness of the holy calling, the teachers of religion—as they have understood it—without exception have been protected in what were deemed the best conditions for the expression of their duties, and no class is so highly honored in every land as the teachers of so-called religion excepting only the messengers of heaven to teach the divine truth which has dawned upon us in the Spiritualism of to-day. The entire fraternity of believers should consider this question seriously, and at once take effective measures to organize a method which shall at least do as much for the teachers of the truth the world so much needs, as is being done for those who seek to establish and perpetuate the errors which so retard human progress.

It is not just to assume, as is too often done, that the truth is free, is a voice from heaven and costs nothing. We may apply that rule to its reception when we are in the sphere beyond, but we may yet discover that our neglect here to be just to those who are so clearly indicated by the spirit world as teachers of truth, has involved an obligation for settlement in the beyond, that we will at sometime discover had been more cheaply paid in the coin of earth. There is no escape for the doing of a persistent wrong, and herein the spiritualistic body must be just to the instruments or pay a severe penalty for their personal wrong doing; and for the cause, in retarding its healthy and substantial growth in the confidence of the people.

Why should almost every spiritual society be struggling for existence, for the want of a proper recognition of its needful demands? while the churches are pampered with the wealth of the land; many single churches expending a sum annually sufficient to maintain dozens of spiritual meetings under conditions of protection to its teachers and self-respect of its members. It is time that this subject were treated systematically, and at least in every city one spiritualistic meeting be placed upon a footing equivalent to that of an average church, as an object lesson from which the fraternity may learn wisdom and build up a strong foundation on which to erect the temple of truth; and that the mediumistic powers often latent, except under favorable conditions, be conserved, protected and developed, as they can only be under sympathetic encouragement, then would the cause so dear to the angelic world have free course, run and be glorified.

P. G. W.

Written for The Better Way.

THE "GOLDEN MEAN."

WALLACE VATER.

Whoever would reform the world must avoid extremes of opinions—must keep to the golden mean. Hence, to direct all our attack at the rich, as the authors of all the social miseries of the age, would be unjust as long as selfishness rules the world. The poor man of to-day would, if he could be the rich man of to-morrow—the aqualing pig shouldered from the trough by the big hog grows to be a big hog himself, and in his turn does the shoulder act.

But, conceding that selfishness reigns in the world, and that the beam from our own eye be early to remove the

mote from our neighbor's, is this any excuse for upholding this selfishness as the natural and proper condition of affairs? Is not hoggliness blamable whether exhibited in great or small degree? Our moral sense tells that it is.

But is it equally blamable? If my talents fit me to be an "exceptional manager of men," as Mr. Carnegie puts it, and I use the talents to oppress and extort from my weaker brethren, am I not a greater sinner than though I were one of the "managed," with abilities of much narrower scope? This is tacitly admitted by "practical" advocates of "things as they are," who assert that the possession of great wealth argues superior ability, thrift, economy and various other highly extolled virtues; and the conclusion is unavoidable that these "superior" virtues must be attended by equal responsibilities. This was well understood by the Nazarene, and taught by him in the parable of the talents; and that benevolent millionaire, Mr. Andrew Carnegie, also asserts that the rich must give an account of their stewardship. Mr. C's idea is now being reluctantly conceded as an axiom by able journals who have heretofore advocated the cultivation of the above named virtues to be used as sharp claws against one's fellow men in the struggle for existence.

And right here comes in once more the application of the golden mean. Why not teach frugality and thrift of that moderate type which has due regard to the rights of others? Is it to be asserted that these are the only virtues worth cultivating, which place man on no higher plane than the squirrel which gathers and stores away a hoard of nuts, with utter disregard of the needs of other squirrels? If we brag that the possession of moral powers distinguishes man from the brute, is it not required of us that we seek to develop these moral powers to a higher expression?

Is the faculty of acquisitiveness, in which the woodrat places us at a decided discount, the only faculty that is worthy of our cultivation? Are justice and benevolence nothing to us?

A prominent Western newspaper (whose editorial columns teem with advice to cultivate those claw-like powers which fit us to scramble with our fellows in the general grab for filthy lucre) recently did well, as a new departure, in suggesting to Senator Stanford that there yet remained for him the heeding of the scriptural injunction to sell all that he hath and give to the poor. Can a life devoted to the scraping together of a vast hoard of wealth by very questionable means be atoned for by philanthropic schemes which require that others furnish the needful, while his own ill-gotten gains remain intact? Will this satisfy the demands of justice or soothe the pangs of conscience? Claudius of Denmark was in a somewhat similar fix, and thus expressed himself:

"May one be pardoned and retain the offense? In the corrupted currents of this world, Offense's gilded hand may shove by justice; And oft 'tis seen, the wicked prize itself Buys out the law. But 'tis not so above: There is no shuffling, there the action lies In his true nature; and we ourselves compelled, Even to the teeth and forehead of our faults, To give in evidence."

While rich and poor should strive to get rid of the sin of selfishness, the rich man has the greater sin and the larger fruits thereof to dispose of before he can hear the welcome plaudit: "Well done, good and faithful servant."

Written for The Better Way.

PSYCHOLOGY.

C. HIRD GOULD.

It is now freely admitted by both the subjective and objective schools of mental science that there is a subtle influence of mind over mind, through the exercise of which all persons are more or less affected by the mental condition of those with whom they associate. We have the ability to make our influence felt in the soul-life of others, and the susceptibility to receive in return the impressions which characterize their thoughts and emotions. It is also demonstrated by experiment that this ability to exert and this susceptibility to receive are both capable of cultivation, so that by directing our efforts judiciously we may actively help others onward and upward, while by putting ourselves into mental harmony with the wise and the good, we may passively receive the elevating influences of their higher thoughts and emotions, and thus drink at their fountain of knowledge. Recognizing in this now indisputable fact of nature the means of great good or great evil, we deem it unwise to longer remain ignorant of these psychological conditions, and thus submit ourselves unwittingly to the chance adversity of unworthy association, or to the reckless imposition of designing parties. Preferring to be leaders rather than followers, we have arranged for a supplementary course of instruction in this comparatively new but very important subject; and in taking this pioneer step we trust that the Institute will be ably supported by the united action of all its friends, as earnest investigators of this science of the soul.

While we appreciate fully that there is no space in these columns for the advertisement of private institutions, we also feel that the readers of THE BETTER WAY will be pleased to read the above announcement made last fall by the Board of Directors of the Cleveland (Ohio) Institute of Phrenology and Psychology

(Incorporated). As an institution it recognizes no religion and teaches none; but respects the good that may be in any; but its management has the moral courage to provide a scientific course of lectures on Psychology, and we name a few of the subjects studied as follows: "Insanity—Its Cause and Cure;" "Hypnotism;" "Mesmerism;" "Animal Magnetism;" "Clairvoyance;" "Psychometry;" and many others of similar character. In these lectures the great truths for which THE BETTER WAY and its readers are so earnestly working have been most fearlessly set forth by that veteran worker so well known to Spiritualists, Prof. D. M. King. At the close of each lecture Prof. King has been blindfolded and given psychic readings to strangers in the audience. In fact, most of the demonstrations have been veritable test seances.

In view of these facts, can any reader of this article write of any non-sectarian institution of learning that deserves greater credit for the stand it has taken on the greatest issues of the day?

FAITH VERSUS WILL.

To the Editor of The Better Way.

Your article in reply to the New York Press in your issue of April 4th, gives the orthodox just what they all need more of. Your idea of "granting it is wrong to dose children with faith, religion, disease," &c., coming as it does from the editor of the best exponent of that beautiful harmonious philosophy called Spiritualism, leads me to believe that your guides go to hear Sam Jones or some other darkened soul. Surely you who believe so firmly in spirit do not sell matter, so-called, such as pills, potions &c.

Now, is it not a parent's place to (dose as you call it) a child with the truth, the truth that the real child is spirit, and all Spiritualists know there is no disease in spirit, and is it not right to teach a child to resist such thoughts, (false race beliefs) and to perish them from its mind? Is it really so wrong to teach the only truths that actually saves the body from pain, sickness, etc., right now? That spirit only is real and that a belief in matter, so-called, is a false belief?

For years I have studied Christian Science, Divine Science, Christian Theosophy, &c., and at last, like Bro. Colville, I have found out that it is all Rational Spiritual Science, that every believer and lover of good can accept and be made "every whit whole" thereby.

Every rational Spiritualist must believe Colville's teachings and be convinced that the absolute truth can free us, for it is based on fact alone and not on blind faith. By faith in God (or good) we are brought into heaven, i. e., into a harmonious condition, for "heaven is within thee," said the Master.

It is a transgression of the laws of health to dose a child with drugs of any kind—no matter by whom prescribed—but it is our duty to teach them to "have faith in God," i. e., spirit, life, love, intelligence, which is curing all manner of disease without physical contact.

Mental treatment is the surest system and most rational method ever presented to humanity, while the drug treatment—that all true Spiritualists should be ashamed to accept, because a negative substance cannot put life into a limpid spiritual child of the king who is all powerful—is idol worship. W. J. Colville in his last issue of the Problem of Life, says: "Let us conceive of seven planes of consciousness, divine, spiritual, mental, intellectual, animal, vegetable, mineral. Now, the highest includes all beneath it, while the lowest includes nothing above it. The mineral system of treatment is the lowest and least effectual of all; grades above it are respectively inferior to higher grades and superior to lower grades, while the divine is all-embracing. Minerals reappear in vegetables, vegetables in animals, animals in human beings. To the logical reasoner mental healing is self-evidently in advance of drug medication. Every method accomplishes something, but the higher the method the greater the reasonable expectation of result."

While it is wrong to "dose" a child with (blind) faith in any thing, it is right to "dose" the child with faith in the absolute truth, which enables them to throw off all negative influences and to restore others, as many children are now doing in every state of the Union, for truth is mighty and is sure to prevail.

DR. W. W. EDWARDS, S. S. D.

That the laws of the land oppress the poor and favor the rich has just had another conspicuous illustration in this city. Jay Gould, for the second time refused to obey the law which summoned him to serve on a jury. He has been fined \$250 for the offense. He will probably pay the fine. He is supposed to be worth \$100,000,000, and to enjoy an income of \$5,000,000 a year. The fine imposed on him will be about as hard to pay as twelve and a half cents would be for a man with an income of \$2,500 a year, or as five cents would be for a man receiving \$1,000 a year, or as two and a half cents would be to a man with \$500 annual income. But the fine for neglecting jury duty is the same for a poor man as for Mr. Gould. It will, therefore, be seen how hard the law bears on a poor man, and how it favors Mr. Gould, though both are "equal before the law." Thus it is with every law. The law is for the rich and against the poor. Twentieth Century.

Written for The Better Way. EVIDENCE OF A FUTURE IMMORTAL STATE.

"The Soul, immortal as his life,
can never die
and breathe into man the breath of
life, and he became a living soul."
Words of a Spirit.

Seriously reflecting, we must admit that there is a grievous skepticism in the minds of not only the scientific, but of a large mass of the people on the subject of a spiritual or immortal existence, to the extent that it is to be taken as a clear indication that more palpable evidence relating to centuries long past is not sufficient to satisfy this demand. The researches of modern skeptics have, to say the least, thrown a cloud over the minds of a vast multitude as to the fidelity of our early Christian writers, and such a cloud as is not easily dissipated. The fact that the sentiment prevailed among the early writers, in favor of Christianity, that "pious frauds" were justifiable, and the fact that they were extensively practiced by them, while it does not entirely destroy, very seriously weakens their authority.

And again the many divisions existing among professed believers in the various religions of the world, giving rise to innumerable sects seemed to demand a remedy which did not exist. These sectarian differences have existed and been constantly on the increase for the last eighteen hundred years. When and by what power is sectarianism to be brought to an end? This is a very serious question, and demands serious consideration. These sectarian differences have done, and are still doing very much to discredit true Christianity in the eyes of the world. From these considerations we do not hesitate to affirm that this age demands more palpable evidence of spiritual existence than hitherto given by religious teachers.

The doubts which exist in the minds of the skeptical and unbelieving are not of their own seeking, but arise out of their own mental constitutions, and the circumstances by which they are surrounded. No mind, unless under false influences, would seek for comfort or consolation in cheerless Atheism and annihilation. The Atheist is made such against his own immortal aspirations. No man would orphan himself from God and hope to gratify the interior aspirations of his immortal nature. There is no truth in the universe of God which would drive an immortal being to take shelter in annihilation. As in the days of Christ no class of men more gladly received His teachings than did the outcasts of the Jewish religion, and it is so at this day no class of minds more joyfully accept palpable evidence of an immortal spiritual existence than those who have hitherto been skeptical on this subject, for we find in our experience that the strongest advocates of Spiritualism are those who have been the strongest denunciations of immortality.

The most obstinate mind, when brought face to face with a fact, will acknowledge it, and the more particularly when substantiated by a demonstrated physical proof. Spiritualism furnishes this proof, and hence it is that hundreds of men—yes, we can say thousands—who have hitherto denied in language most positive the immortal life and the existence of a God, the creator and ruler of the infinite universe, now rejoice that they have found that God, and they love Him with an ardor and sincere devotion, greater in intensity and holy aspiration, than those who think they know Him. We say "than those who think they know Him," simply from the fact that Spiritualism gives a truthful, positive knowledge—no theory, no surmises, but as clear a demonstrated truth as any problem can be demonstrated in mathematics; no dogmas, no creeds; but we know that our God exists and that our life as His life exists immortal and eternally.

The world, or man, was drifting into materialism with giant strides, and had not this tendency been arrested by the advent of Spiritualism, the great mass or majority of the human race would now be Atheist. Humanity demands better evidence of immortal existence than mere argument to bring conviction to the mind as to the fact of immortality. It is now, as in the days of Christ. He saw that man must be convinced of a future life by ocular physical evidence, and the greatest evidence he produced was the "Transfiguration," thus opening the gates of the spiritual world, that the eyes of man might see and behold the truth, and obtain a knowledge of the eternal life. Spiritualism is not lacking at this day in producing like evidence, so that every man or mind seeking the truth and positive evidence can get it by the mere asking. "Seek, and ye shall find; knock, and the door of knowledge shall be opened unto you."

SOMNAMBULISM, OBSESSION, OR INTOXICATION, WHICH?

To the Editor of The Better Way.

I have, for a long time, been observing the different effects that liquor produces on persons of different temperaments, and have come to the conclusion that on some it does not always produce intoxication.

I am well acquainted with a man, a physician, who, when he drinks liquor does not seem to be affected as most other men are, that is he doesn't appear

drunk in any sense of the word, he doesn't stagger, talk foolishly or swag, and the only sign exhibited in his case is that at a certain period he undergoes a radical change, his features will draw, and become almost rigid, his lips become white, and exhibit an appearance of firmness, more than ordinary, and his eyes will seem glazed and expressionless.

This change doesn't gradually occur, as drunkenness does, as porton after porton is taken, but occurs almost instantly, while talking, or listening to the person with whom he is talking. If he is speaking at the time, he will hesitate, as though he had forgotten the word he wanted to utter, then he will get up, if he is seated, and walk about a moment or two, and then likely, change the subject entirely, or go away abruptly.

Not long since he was talking quietly, in his office with some friends, when suddenly the above mentioned change occurred, (he had been drinking some), a gentleman was riding along the street, and would soon pass the office. The doctor arose suddenly, passed quickly into the street, took up an old hoop-skirt that had been thrown out, and as the man approached he caught his horse by the bridle, and passing the hoops over his head, placed it around his neck as one would a collar, and with a drawn revolver in his other hand led the horse through the principal street of the village, and back to his own door, where he took the skirt off and threw it away, and then said, angrily, "You hung that on my office door knob, where I found it this morning, now this teach you who you are fooling with, now go." The man was a good friend of the doctor, and a sensible man, and saw at once that his friend was a little "off," and rode away.

The doctor entered his office, passed his friends inside as though he saw them not, went to an inner room and lay down, and in a moment more was noticed to be sound asleep, he awoke shortly after, all right and remembered nothing whatever of what had happened, and would scarcely be convinced that he had been out of the office.

A curious circumstance happened to me once, of a similar character. I did not feel well one morning, and I did not eat any breakfast, but soon after I reached my office, my indisposition seemed to pass off and was forgotten, but about half past ten, I became faint at my stomach, and to relieve me I took a little whiskey. Not long after, two friends called in, and we talked, perhaps an hour, when all at once their faces (all of their persons I could see) seemed to be the centres of two haloes of light. The light was exceedingly brilliant, as though a million of sparks was flying in all directions. I could see their lips move, but could hear no sound.

I arose from my chair and walked a few steps, then turned to look at them again. That was the last I remember until I awoke in bed, in the night. My friends said that they noticed a change, as above described, come over my face just before I left my chair, that I took a turn or two about the room and then sat down again and began talking about Spiritualism, that others came in and we had quite an argument on that subject, and that I explained a number of points. Then I went to dinner where some friends were visiting, ate very little, then excused myself and returned to my office and slept some time, and awoke all right, but could remember nothing, after seeing the light.

Many persons have committed murder, or some other terrible crime, after drinking but a small quantity of liquor, and swore positively, even on the gallows, that they never did the deed, but were not believed, and long articles have been written, by ministers and others, commenting on their "total depravity, in being able to stand and lie, with almost their last breath, in saying that they did not commit a crime, that perhaps half a dozen persons had seen them do."

While in this condition time seems to be annihilated, and no cognizance is taken of it, by the one affected—so he thinks that he has had no time to do what his accusers say he did, and that, together with the fact that he has no recollection of having did it, and that it was repugnant, and horrible to him—form strong reasons in his mind to cause him to fully believe that he did not commit the crime, and so he would deny it with his last breath, and even call upon God to witness, that he was innocent.

Now when a man commits murder under such circumstances, especially a man of known kindness of heart, who when fully at himself would not do an unkind act, what is the cause? Is he in a somnambulant condition, or is he obsessed—and the act suggested to him by a wicked spirit—or is it because he is simply drunk?

The latter opinion has been the prevailing one since time immemorial, but is it correct? If not, how far is a man, acting under such circumstances, responsible for his acts? Should he be hung, or simply restrained, as known maniacs are who commit murder?

Will the editor of this paper, or some of its able writers throw some light on this subject? I await reply, through these columns if the editor will kindly grant space. Yours for light,

S. T. SUNDICK.

Most men see facts not with their eyes, but with their prejudices.—Phillips.

THREE MINUTES AFTER DECAPITATION.

The Paris "Figaro" of February 9th reproduces a singular story about Wiertz, the eccentric Belgian painter.

Wiertz was an intimate friend of Doctor M., the medical officer of the Brussels prison. Another friend, a Doctor D., was apparently given to the practice of hypnotism some thirty years since, and Wiertz was one of his most amenable subjects. The experiment was that of an endeavor on the part of Wiertz and Doctor D. to find out the thoughts and feelings of a guillotined at the moment of and immediately after the decapitation. Wiertz was to be hypnotized under the scaffold by Dr. D., and identify himself with the victim. The day of the execution, Wiertz, the doctor, and two others placed themselves under the guillotine near the basket, but so that the crowd should not suspect their presence. Dr. D. sent the painter to sleep, then suggested to him to identify himself with the criminal, to follow all his thoughts, to suffer all his sensations, and to state clearly the reflections of the convict at the moment when the knife touched his neck; then he ordered him when the head should fall into the basket to endeavour to penetrate the brain in order to analyse its last thoughts. As the condemned man mounted the scaffold Wiertz was asked: "What do you feel? What do you see?" Wiertz rolled about in convulsions, and answered with sobs, "A flash of lightning; a thunderbolt has fallen. Horrible; it thinks! It sees!"

"What thinks? What sees?"

"The head! It suffers horribly; it feels; it thinks. It does not understand what has happened. It is looking for its body. It seems to it that its body must come back to it. It is waiting the last stroke. It is looking for death, death which comes not!"

Just then the head rolled down into the basket; the arteries were still palpitating. Wiertz continued, "What is this hand which is strangling me? A huge, pitiless hand. Oh, this weight which is crushing me. Before my eyes I only see a thick red mist. What is it I feel? My blood is running away. I am a bodiless head."

The head appeared to be conscious of the loss of its body after long sufferings, which were to it as an eternity. Questioned again, Wiertz said: "I am floating in space, like a top spinning in fire. But am I dead? Is it all over? Could I be again attached to my body? Have pity on me, men; give me back my body! I shall live still; I think still; I still feel. I can recall everything. Here are my judges in their long red robes. I hear my sentence. My poor wife; my poor little baby! No, you don't love me any longer. You give me up. If you would only ~~put me back my body~~ I should be again with you. You refuse. Yet I love you well, my dear ones. Let me kiss you once again. What! little one, you shriek in terror. Ah! wretch that I am. I have covered your hands with my blood. Oh, when will this end? End? Is not a criminal condemned to everlasting punishment?"

Wiertz continued his lamentations, and then he exclaims, "But not suffering cannot last for ever. God is pitiful. All earthly things are passing away. I see afar a little star shining as a diamond. Ah, it is good up there. What calm is penetrating all my being! What a delightful sleep I shall have. What joy!"

The head was found to be quite dead now and Wiertz would answer no more.

WONDERFUL INWARD SIGHT.

J. H. ZSCHOKKE.

It has happened to me sometimes, on my first meeting with strangers, as I listened silently to their discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite involuntarily, and as it were, dreamlike, yet perfectly distinct before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger's life, that at last I no longer see clearly the face of the unknown wherein I undesignedly look, nor distinctly hear the voices of the speakers, which before served, in some measure, as a commentary to the text of their features.

For a long time I held such visions as delusions of the fancy, and the more so as they showed me even the dress and motions of the actors, room, furniture, and other accessories. By way of a test, I once, in a familiar family circle at Kirchburg, related the secret history of a seamstress who had just left the room and the house. I had never seen her before in my life. People were astonished and laughed, but were not to be persuaded that I did not previously know the relations of which I spoke, for what I had uttered was the literal truth. On my part, I was no less astonished that my dream pictures were confirmed by the reality. I became more attentive to the subject, and when propriety admitted it, I would relate to those whose life thus passed before me the subject of my vision, that I might thereby obtain confirmation or refutation of it. It was invariably ratified, not without consternation on their part. "What demon inspires you? Must I again believe in possession?" exclaimed the spiritual Johann Von Riga, when in the first hour acquaintance I related his past life to him. We speculated long on

the enigma, but even his penetration could not solve it. I myself had less confidence than anyone in this mental jugglery. As often as I revealed my visionary gifts to any new person, I regularly expected to hear the answer—"It is not so." I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before I spoke. Instead of many, I will mention one example, which preeminently astonished me. One fair day, in the city of Waldshut, I entered the Vine inn, in company with two young student foresters. We were tired rambling through the woods. We supped with a numerous company at the table d'hôte where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy, etc. One of my companions, whose national pride was wounded by the mockery, begged me to make some reply, particularly to a handsome young man who sat opposite to me, and allowed himself extraordinary license. This man's former life was, at that moment, presented to my mind. I turned to him and asked whether he would answer me candidly if I related to him some of the most secret passages of his life, I knowing as little of him personally as he did of me? That would be going a little farther, I thought, than Lavater did with his physiognomy. He promised, if I were correct in my information, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant; his school years, his youthful errors, and lastly, with a fault committed in reference to the strong-box of his principal. I described to him the uninhabited room with whitened walls, where, to the right of the brown door, on a table, stood a black money-box. A dead silence prevailed during the whole narrative, which I alone occasionally interrupted by inquiring whether I spoke the truth? The startled young man confirmed every particular, and even, what I had scarcely expected, the last mentioned. Touched by his candor, I shook hands with him over the table, and said no more. He asked my name, which I gave him, and we remained together talking till past midnight.—History of the Supernatural.

SLATE WRITING.

To the Editor of The Better Way.

It gives me great pleasure to chronicle an accurate account of what we have witnessed through the mediumship of Mrs. Judge W. D. Ivey, of Dahlonega, Georgia. She came to our house, Palatka, Ga., the 9th inst., and remained two weeks, and to say that she is a wonderful independent slate writer is to state it mildly. We had wonderful tests, her mode is to place from six to eight slates on top of the table in day light, or lamp light, and place her left hand on the edge of the top slate, and wait results, and in no instance did we fail to get wonderful communications from our beloved ones, full of love and wisdom, and one or more faces. And on one slate there was nine faces, and on the next slate was a beautiful communication, and frequently in colors. And she did not put a pencil or anything to write or draw with, and on one occasion she laid one slate on the carpet, and received a beautiful communication in red, white and blue. She sat with her foot by the side of the slate, and in about thirty minutes, she examined the slate, and found it as stated. She has created quite a sensation here, and we hope to have her visit us again in the near future. On two occasions roses was brought by spirit power in the seance room fresh with the dew on them.

J. A. HALL, M. D.
MRS. C. E. HALL.

Unsolicited Letter.

CHADRON, NEB., August 25th, 1890.—Dr. J. S. Loucks, of Shirley, Mass., My Dear Sir: I inclose a lock of hair for diagnosis with stamps; age, forty-two. I recommended you to a friend recently, he wrote to you at once; when he got your letter with diagnosis, which was correct in every particular. Within ten minutes time he felt something at work on him. Your forces kept up until he received a regular magnetic treatment, this continued until your medicine came, and with both combined has made a most wonderful improvement in his case. I know of a most wonderful cure made by you of a lady friend of mine in Iowa some years ago. She supposed and was told by two physicians that she was eccentric, and called the doctor three different times to attend her, but they gave it up; they did not know what ailed her. She then wrote to you for a diagnosis, and you told her it was an abdominal tumor of large size, and also, that you could cure her. She sent for your treatment and the tumor was gradually absorbed and entirely removed and cured, and remains so now. I could relate many other most wonderful cures that have come to my notice. I forbear giving the lady's name as she does not want it made public. I think you should know of these most wonderful cures that are done.

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See ad. in another column.

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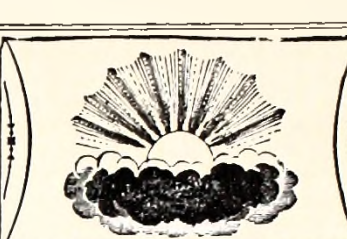
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NEWS ITEMS.

The latest Christ is Preacher Sheldon of Missouri.

A project is on foot to tunnel the Niagara River between Buffalo, N. Y., and Fort Erie, Ont.

SPRINGFIELD, O., Protestants and Catholics are attempting union, and holding joint meetings.

The 18th National Conference of Charities and Correction takes place at Indianapolis, Ind., May 13 to 20, 1891.

A revised call for a third-party convention at Cincinnati May 19th has been issued by the Farmers' Alliance, inviting the American Federation of Labor, the Federation of Railway Employees, and the Nationalists.

The Roman Catholics of California organized an immigration club for the purpose of buying land in Southern California and inducing Roman Catholic farmers to immigrate to this country and settle or colonize those lands.

At St. Matthew's church, Washington, D. C., on the 27th ult., Louis Dewees ascended the altar until in front of the figure of the crucifixion, when he faced the congregation, dashed down his coat and umbrella, and shouted, "I am a disciple of the Lord Jesus Christ. I have come to save ye sinners." He was confined. He had been reading the Bible closely for some time previous.

Italians both at home and in this land continue indignant at the New Orleans lynching. Some of them say that they forbore sending gunboats to the Mississippi only because of former friendliness with this nation. They are holding indignation meetings in our cities, and demand the trial of the lynchers. Washington. Secretary Blaine awaits answer from the governor of Louisiana, Judge Marr, of New Orleans, has charged the grand jury to investigate. Italy may be offered indemnity. Parkinson, leader of the lynchers, has received what purports to be a Mafia warning, but is not alarmed, as the slightest injury to him would cause the wiping out of about all the Italians in the city.

WASHINGTON, PA. One of the most distressing accidents in the history of the Washington oil field occurred about six miles west of this city, on the National Pike. Three small boys of Thomas Munce, a well known citizen of Franklin township, were playing along the pike, and found a partly empty glycerine can in a fence corner near their home. The boys, not understanding the very dangerous character of the stuff stood the can up in the road and began throwing stones at it. One rock struck the can and a terrible explosion followed, which could be heard for miles. Two of the boys were blown to atoms. The third was badly bruised and will likely die.

DALLAS, TEX., April 6.—The Grand Jury has returned two indictments for criminal libel against Rev. Robert T. Hanks, a noted Baptist divine and editor of the Western Baptist. He is charged with libeling Revs. E. B. Hardy, L. S. Scroggs, S. R. Grant and A. L. Johnson, all prominent preachers of the same faith, in having alleged in his paper that the divines were "Ash Poppers," paid scandal mongers of the Texas Baptist and Herald and notorious liars. The indictments are the outcome of a bitter newspaper war between the Western Baptist and Texas Baptist and Herald. The accused person declares that he will prove the allegations are true when the case goes to trial. The legal contest bids fair to become a sensational one. Mr. Hanks is one of the most eloquent preachers and forcible writers in Texas. He was raised in Alabama and located in Georgia and has filled pulpits in Alabama and Georgia in this vicinity.

The Oregonian says: "It would be a very hopeful sign if both political parties were to declare in their next national conventions in favor of further restriction of immigration. It is to be feared, however, that both will have the fear of the foreign vote too vividly before their eyes to take strong and uncompromising ground upon this question. No doubt senators and representatives of both parties are outspoken in private conversation, under the provocation of the deplorable incidents at New Orleans and in Pennsylvania; but it requires less courage to say what congress ought to do than either to do it, or to pledge one's party to do it, in solemn notional convulsions. There is danger that leaders of both parties will be ready to dodge this question by 1892 unless it is agitated very actively and persistently by the public.—It furthermore suggests to establish consular inspection at a dozen parts in Europe, and empower consuls to issue certificates to immigrants that come up to the required standard, and forbid shipmasters to carry any without this certificate.

STATE OF OHIO, CITY OF TOLEDO, ss.

LUCAS COUNTY, ss.

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DECISION OF JUDGE FERRIS

In the Case of the Collateral Heirs for the Appointment of a Guardian for Mrs. Elizabeth Ruffin.

PROBATE COURT, HAMILTON COUNTY, OHIO.

In the matter of the application for the appointment of a guardian for Elizabeth Ruffin.

This is an application by Samuel N. Ruffin, Charles H. Scott, Helen C. Hall and James R. Monsarrat, for the appointment of a guardian for Elizabeth Ruffin.

The applicants are not related by blood to Mrs. Ruffin, but are only collateral heirs of James L. Ruffin, her deceased husband.

The applicants alleged that Mrs. Ruffin is an imbecile and incapable of managing her property. Their proof was confined entirely to showing that she had become a firm believer in the truth of Spiritualism; that she openly avowed, and earnestly advocated the truth of her religious belief; that she gave of her means to encourage and support preachers and teachers of her creed, and also assisted in maintaining a newspaper advocating its doctrine.

The depositions of Mrs. Ruffin and several prominent citizens were taken at Santa Barbara, Cal., where she now resides. These gentlemen bear high testimony to her capacity and intelligence, and the good business judgment displayed in her investments there. Her testimony was candid and straightforward throughout. Although advised that her belief in Spiritualism was the ground of attack, she avowed her belief in its teachings, admitted that she held communication with the spirit world, but denied that she surrendered her own judgment.

M. R. Waite represented the applicants, and contended that the mere fact of her belief in Spiritualism showed her weakness of mind.

Honorable Warner M. Bateman appeared for Mrs. Ruffin and showed that Spiritualism was awakening the attention and interest of many of the most intelligent minds in the community, and that Mrs. Ruffin's ardent belief in its doctrines, not only did not show any weakness of mind, but in view of popular prejudice against the creed, was proof of her own convictions. He adverted to the fact that the applicants had themselves been recipients in large amounts of the bounty of Mrs. Ruffin, and that the present application was an outrageous attempt for selfish ends to interfere with her liberty of action.

At the conclusion of the testimony for the applicants, Mr. Bateman moved to dismiss the application.

We give in full the able opinion of the Honorable Howard Ferris, rendered on the 16th of April, granting the motion and dismissing the application, which is as follows:

THE DECISION.

On the 23rd day of February, 1891, an application was made in this court for the appointment of a guardian for the estate of Elizabeth Ruffin. That application was supported by the affidavits of various parties, who represented themselves as the heirs presumptive and the next of kin of Elizabeth Ruffin.

This application, made under the provisions of Sec. 6302, asks this court, upon satisfactory proof of the residence of Elizabeth Ruffin in this county, to appoint a guardian for her, should it appear to the satisfaction of the court that she is an imbecile and that such appointment is necessary for the protection of the person and property of Elizabeth Ruffin.

A great deal of testimony has been adduced bearing upon the condition of Elizabeth Ruffin at this time. It is unfortunate that the person whose mind and condition are under investigation by this court, made necessary by this application, should appear at the time of the hearing to be absent from the state; and,

therefore, making it difficult, not to say impossible, for the court to be advised by competent medical testimony, by commission or otherwise appointed, showing what the real condition of the mind of Elizabeth Ruffin is at this time. But the deposition, taken on behalf of the applicants, furnishes the court the only testimony that we have, reflecting upon the condition of Elizabeth Ruffin now.

The deposition shows plainly that she is not at the present time, a resident of the state of Ohio, and consequently, if the question of jurisdiction had been raised in this case—as it was not raised—the application would have been denied on that ground. But, by admission of counsel, the question of jurisdiction was waived; the testimony showing that at the time she left, she intended to become a resident of California; or if not, that she is at the present time a resident of that state, having determined to reside there permanently.

But, the question having been submitted to the court as to whether or not, under the proofs, Elizabeth Ruffin should have a guardian appointed for her, the court is bound to consider what the condition of Elizabeth Ruffin is at the present time. First and primarily, what does Elizabeth Ruffin say of herself?

The testimony is clear that she thoroughly understands what her property is, what the objects of her benevolence are, and that she thoroughly understands her financial situation and is satisfied with the management of her estate, as administered by her agent, Mr. Wright. That there has been no restriction placed upon her by him, but that she left for reasons which were satisfactory to herself, viz.; that she might have better health in that state than she was enjoying here.

The testimony certainly affords no suggestion or intimation that Elizabeth Ruffin is a woman of unsound mind, or that she is a woman of weak mind, or that she is a woman who is improvident in the management of her own affairs. But, on the contrary, the testimony shows that she has used judgment and proper discretion and has acted under the advice of persons who are competent to give advice, with reference to the investments she has there made, and that she has exercised certainly ordinary judgment in the investments she has there made.

What Elizabeth Ruffin has done with the estate which she has received from her husband by will duly probated in this court, and which by the provisions of item 3rd, that "After the payment of all debts, I give and bequeath to my beloved wife, Elizabeth Ruffin, absolutely, all property of every kind and description whatsoever, of which I may die possessed, whether the same be real, personal or mixed, or wherever the same may be situated," rests in her a complete title to all the property of which James L. Ruffin died seized.

It is a mistaken notion on the part of the heirs presumptive, or the next of kin, or any one supposing that Elizabeth Ruffin is to be called to account for the management which she exercises over the property so devised to her, unless in the management, she displays such a wanton disregard for all proprieties, as to raise a presumption of imbecility or insanity. The property is hers absolutely, and there is no restraint or restriction or limitation that is to be placed, in law, upon the manner in which she divests herself of the estate.

The Supreme Court of Ohio, in a number of well considered decisions, has held that an insolvent debtor, and the question of insolvency does not appear in this case, in the possession of goods, has the right to divest himself of the entire assets, even to the extinguishment of everything that he possesses, without being called to account by his creditors.

If that rule holds with reference to insolvent debtors, how much stronger would the rule obtain with reference to a person who is not embarrassed by any creditors, but who holds the property, absolutely free from debt. So that it is the prerogative of Elizabeth Ruffin, to use the money of the estate as she may in her good judgment see fit, with such limitation, though, as the court will subsequently speak.

It is said by witnesses, that she has been unduly influenced by reason of the fact that she is an ardent believer in Spiritualism, and that by reason of the fact that she has received communications from the spirit world, she has been induced to part with her property to an extent which shows her to be an imbecile.

In passing upon the question of imbecility, in the case of *Messinger vs. Bliss*, 35 O. S., we are not left in doubt as to what the law of our state is, with reference to either the terms idiot, lunatic or imbecile. In that case the court has said, that the infirmity of mind termed imbecility, as distinguished from idiocy or lunacy, is usually incident to extreme age, and is generally the result of the gradual decay of the mental faculties, and that when the mind becomes so weak as to render the person incompetent of managing his property, this power is conferred upon the Probate Court. That is the strongest case that the applicants have cited to the court.

Does her belief in Spiritualism indicate that her mind has become so weak as to render her incapable of managing and preserving her property? That

Elizabeth Ruffin believes in Spiritualism is true, and that is certainly no evidence of imbecility. That she receives comfort from the belief that she is in consultation with friends who have passed away, is a matter that this court, in this case, cannot consider as reflecting upon the question of her ability to manage her estate. That she should have seen fit to give a very large proportion or portion of her estate to benevolence, along the lines of what she believes to be the truth, is a matter entirely within her own discretion, and with which this court cannot interfere.

Indeed, there is nothing that is more difficult to determine, than what is the wise and prudent method of benevolence; and those matters must be decided by the donor and it is entirely within his discretion to say to what he shall devote his estate and in what proportions.

But did this belief (whether it be a delusion or not, is not a question that this court is passing upon) induce Elizabeth Ruffin to waste and squander and divest herself of her property, to an extent that calls for the action or intervention of this court, in the exercise of that discretion that is vested in the court by virtue of the provision of the statute before cited, we cannot so consider it from the testimony.

Elizabeth Ruffin may have acted under bad advice as to the matter of some of the securities taken; if so, she has only done what persons of more experience and larger funds have done. She may have given sums of money to persons who were not properly entitled to it; that is not an evidence of imbecility. She may use her funds so that in a very few years she will be left an object of charity; that is her right, if she so decides to use the money that was left to her.

But the testimony certainly does not show her to be a woman of weak mind, requiring the intervention of this court, for the purpose of assisting her in the management and preservation of her property. On the contrary, the court is impressed with the fact that she seems to have been a woman of more than ordinary strength of mind, a woman of strong religious convictions, disposed to be equitably inclined; and from the testimony, is a woman that is justified in continuing to manage that estate which her deceased husband left with her, "absolutely, without restriction or restraint."

The motion to dismiss the application will be granted.

"DOES GOD EXIST?"

SILAS TYRRELL.

As Prof. J. S. Loveland, a brother whose ability as a writer I respect, has taken exception to not only the subject matter, but also the animus of my article which was recently published in THE BETTER WAY under the above caption, perhaps a word or two in reply will be deemed in order. As his paper consists mostly of assertions, invectives against and ridicule of "Theists of the spiritual school" in general, and of the writer in particular, I shall pay my respects chiefly to his strictures upon my article. He quotes the opening sentence: "The God question is pushing itself to the front all along the line, despite the efforts of Materialists, Atheists, and, I am sorry to say a few professing Spiritualists to relegate it to the shades of oblivion," and says:

"This is not intended as a reply to Brother Tyrrell's article, but I am surprised at this statement, for I have always found the precise opposite to be true. I would like to know of one of that class wishing to ignore the discussion of that question. And among Spiritualists, I venture to say, you cannot find one opposed thereto except among God believers."

Of course not. Nor did I say there was "one among that class or the professing Spiritualists who would refuse to discuss that question," for I know better. That is not the way they propose to carry their point. Their only hope of success lies in discussing the question so as to make it unpopular with the people—as to treat the word God so irreverently by belittling and ridiculing it as to make it obsolete, and thus to "relegate it to the shades of oblivion." In no other way could they hope to do it, and this is just the view I took of the subject when I penned the sentence, as it seems to me it should appear to any one reading it in connection with the context which follows it. But the professor says:

"Theists of the spiritual school do not, as a rule, submit any propositions which are at all understandable, and hence no intelligent answer can be made to their incomprehensible assumptions. That we have a right to demand, and what I have often requested, is for them to define, not God, but their conceptions of that term."

Will Brother Loveland please cite one instance where a Theist of the spiritual school ignores the personality of God and does not explain what he means by the term God? I have read the writings of many of them, and have always found their reasons for rejecting the personality of God clearly stated. The trouble seems to be, not that they fail to define what they mean by the word God, but that Brother Loveland wants to formulate their propositions and then hold them strictly to the ideas he puts in them as their own. This is evident from the following questions and answers:

If we show the absurdity of certain notions and arguments, we are met with

the impotent answer: "Oh! I don't believe in a personal God." We ask, what sort of a God is an impersonal one? "Well, it is the Great Over-soul." What is an over-soul? No answer. We get a word, not an idea.

Does Professor Loveland mean to tell us that with his forty years of spiritual experience and all his learning he is unable to see either beauty or argument in that wonderful essay entitled "The Over-soul," by the inspired Emerson? It would really seem so, for he treats it only as an absurdity. But who is to decide as to whether or not "we have shown the absurdity of their notions and arguments?" There is nothing in his paper but his assertion which is unsupported by a particle of proof to show the fact. Thus he seems to claim the right to not only determine the status of the proposition to be discussed and to be a party to its discussion, but he also assumes to be the judge and to pronounce his judgment before the question is fairly discussed. Of the methods of the writer, he says:

"But I notice Brother Tyrrell has made a flank movement to avoid the fatal difficulty. He is building his theory upon the assumption that God is neither personal nor impersonal, but super-personal. What does he mean by his prefix super? The trouble with this method is lack of honesty."

Well, I can assure my good brother that, notwithstanding his highly exalted opinion of my honesty, there is not one word of the article which he condemns that does not express my honest convictions of the subject treated and if he had attempted to answer the argument and show the error of my belief instead of impugn my honesty, I cannot help thinking it would have been more in accord with true Spiritualism.

Pardon a short digression while I say there was a time when the reckless manner in which Brother Loveland hurled his javelin of assumed truth at what he conceived to be my error or dishonesty would have stung me into replying in the same spirit, but thanks to Spiritualism that time has passed never to return. I cannot afford it, because it makes me feel so very miserable. There is a difference in our views of causation, but as neither of us can presume to comprehend the whole arcana of the universe, why should the difference in our opinions cause us to treat each other in a disrespectful manner? He believes that the works of nature are carried on by a variety of non-intelligent forces, whilst I believe them to be the result of one infinite will, and that is all there is of it. But whichever is true, I believe we both concede a common nature which makes us brothers? Why then should we not treat each other in a brotherly spirit? I would be pleased to have Prof. Loveland write out and publish through the columns of THE BETTER WAY his thoughts on the God question, and I am certain that his great intellectual ability (which I acknowledge and duly appreciate) would enable him to do it in a spirit which would offend the good taste of no one. Pride of opinion ought not to stand as a barrier in the pathway of the progress of any human being. I write and publish a few of my thoughts, not for worldly honor or fame, but to get at the truth through an exchange of ideas with others, believing that it is for my interest to learn the truth at any cost. And if Brother Loveland (or any other brother or sister) honestly believes me to be in error concerning my belief, it is his or her duty to try and convince me of the fact. Nor need they fear that I will take exceptions to the sharpness of any criticism, provided it is made in a kind and fraternal spirit. No, no, I will never complain of the keenness of the edge of the knife which releases me from my errors, but will forever bless the hand that deals the blow which enables me to see and comprehend the truth. Again our brother says:

"The term God has been used in all ages to signify an intelligent, personal being, and to use it in any other sense is just as much a perversion of language as to use the term man to signify some intangible notion instead of a personal being."

That may be Brother Loveland's opinion, but others take a different view of the subject. He may think the word God is not a proper word to be retained in the English language, but as the majority of mankind think it should be preserved as the most fitting and proper term to express their ideas of the universal cause of all objective phenomena, why should not a common sense meaning be given it? Would Brother Loveland have no improvement in the signification of certain terms which have long been in use among mankind? How about the word devil? That term once suggested only the idea of a personal evil spirit, who stood with pitchfork in hand ready to catch the souls of sinners when they evacuated their earthly abodes and pitch them into the sulphurous flames of an eternal hell! While to-day it signifies only the grouping together the imperfections or so-called evils which seem to be embodied in and manifested by certain individuals. And who will say that the latter is not a decided improvement on the former signification of the term?

But Brother Loveland says:

"Please tell us what you mean by the word God. Do you mean a principle, an energy, or a being which is not a part of the cosmos, but the thinking being

which regulates and governs it? All your arguments are mere superficialities till you have explained your terms or what you mean by those terms."

Exactly so. And while I have no desire to "enter upon the interesting performance of ground and lofty tumbling in the theological arena" merely for the sake of controversy, I certainly have a very strong desire that my views of the subject upon which I write should be correctly understood and interpreted by those who read them. And if the language of my article entitled "Does God Exist?" was so "ambiguous" that Prof. Loveland could make nothing out of it, I will now try to give him a key which will enable him to unlock its hidden but true significance.

First of all, then, I object to calling God a person, because, according to Webster and all other lexicographers, the word person simply means one among many persons, which localizes the person and limits his powers. This is the Christian view of the subject, but Spiritualism taught me a long time ago that it is a false one. The proposition that a local being can possess infinite attributes which will enable him to control and govern infinite matter is too preposterous and absurd for me to seriously entertain for a single moment. Consequently, I do not "mean by the word God a being which is not a part of the cosmos, but the thinking being which regulates and governs it" as the mariner regulates and governs his ship.

For me the word God means Infinite Mind, which is the sum total of all things. Spirit the primal substance of its inner envelope or body, matter its out-projected sphere or external body, and the intelligent will the energy or force which regulates and governs the dual organization.

Thus, according to this definition, it takes the all of mind, the all of spirit and the all of matter to constitute the Infinite God! And this is the precise thing I mean by "the prefix super." It signifies that God is not a person according to the common acceptance of that term, but is the one and only Being in existence! for, being Infinite, it follows logically, reasonably and irresistibly that all finite persons are only atoms of the Infinite Entity, which are moved and governed in conformity to the Infinite will; so that it may be truthfully said: "We live, move and have our being in God. Hence, the operations of nature are to me simply and only God in action. Hoping Brother Loveland will be able to see that the writer has "attempted no gymnastic performance" in defining the word God, I leave the subject for the present.

ANNIE BESANT.

Annie Besant, who will take part in the annual convention of the Theosophical Society in New York City, on the 26th and 27th of this month, is an interesting study for progressive American women, and for all thoughtful people who are watching the advance of woman as a factor in the great reforms of the age.

Since women began to assume prominence in the agitation of social problems the eradication of certain special evils, such as restricted suffrage, intemperance and the interests of friendless women. Mrs. Besant differs from the average advanced woman in that she stands out, not as a special pleader for the abolition of special wrongs, but as a philosopher surveying the whole field of growth, domestic, social, industrial and spiritual. In short, she is a sociologist, asking no special favors for her sex, but meeting every great question of the day as one of broad human concern.

There is no great question of the day to which Mrs. Besant has not fearlessly addressed herself. She began with the educational problem, which she soon found had its roots in the prior laws of heredity. This carried her into the great Malthusian discussion of population, and into the fullest and boldest examination of the subjects of marriage and parentage. Behind all this, as the substantial groundwork of social growth, she believes the labor question to be the great basal issue of the day.

With pen and tongue this highly gifted woman, lacking in no feminine grace that adorns womanhood, has battled for twenty years with social prejudices on all these topics. And if nothing were wanting to fill out her round nature, she has of late taken up the great religious problem and explored the subtle metaphysical principles of Theosophy.

Mrs. Besant is an interesting figure of the day, as showing that it is possible for woman to rise above the plane of a mere suppliant, humbly petitioning the physically stronger sex for the privilege of being allowed to exercise natural rights. She stands as a rounded philosopher, putting reform upon high human grounds, and standing upon her dignity as a human being. We have many brave, strong and broad women reformers in this country, but no comprehensive philosopher among them like our celebrated English visitor. We have the material, however, and the future is woman's.

There is nothing nobler in man than courage; and the only way to be courageous is to be clean handed and hearted, to be able to respect ourselves and face our record.

Bold by Druggists, 75 cents.

Correspondence.

Denver, Colo.

Dr. Kothermel writes that he has succeeded in forming a company in Omaha, Neb., for the purpose of developing his mining stock in Georgia, and that he is now kept busy in that kind of work most of his time. Yet he is compelled to hold sances in many places where he lays over for a few days, everybody being anxious to have him do so. He is also engaged in locating metals through the agency of psychometry and making good use of that science in other capacities. He is a much worked man and obtaining his just reward accordingly. The doctor believes in doing good while in the body, as it is in accord with the teachings of spiritualism.

Galveston, Tex.

Dr. H. T. Stanley, of Houston, has returned to Galveston. On Wednesday April 1, 1891, at 8 p. m., he lectured on the "Forty-third Anniversary of Spiritualism," to a select and intelligent audience. The hall was decorated with beautiful flowers and evergreens, and over the platform was an arch of evergreens, under which was suspended the name of Dr. H. T. Stanley, made of roses and fern leaves. The platform was also decorated with beautiful ferns and plants. On each side of the platform was the number 43, made of rosebuds and evergreens.

The doctor's lecture was listened to with great interest. After the lecture some fine tests were given. The doctor gave six lectures while in Galveston. He leaves for New York to fill an engagement.

MARY GEORGE.

New Orleans, La.

April 12th the hall of the New Orleans Association of Spiritualists, No. 59 Camp street, was crowded to the doors. Dr. J. W. Allen presided, and Mr. George P. Benson and Capt. John Abbott delivered the addresses. Mr. A. Willis, of Cincinnati, told how he became a medium, and at the close said he would try and get writing on the slates. A table was brought on the platform and covered with a shawl. The slates were washed and examined, no writing of any kind being visible to the committee. Around the table were four ladies and six gentlemen. Without even a grain of pencil the closed slates were held underneath the table by Mr. Willis and Mr. Benson. After singing the slates were withdrawn, the frame being broken, and the words "your spirit friends are writing to-night" was written in small characters. Mr. Willis will remain two or three weeks in the city.

Columbus, O.

The Spiritualists of Columbus have organized a church, to be known as "The Church of Spiritualists."

The following officers were elected: Mrs. H. Colt, President; Mary J. Louden, Vice-president; Henry Colt, Treasurer; E. L. Beard, Secretary; and William S. Clemons, James J. Beard, S. J. Wolley and Mrs. S. H. Raucy, Financial Committee.

We intend to either buy or build a church as soon as we are able, and in the meantime will have meetings at regular intervals, either at the homes of some of the members or at some hall.

We expect to have lecturers and test mediums, and would be pleased to hear from any whose time is not all taken.

For time and place of meeting and all other communications, please address

E. L. BEARD, Sec'y.

Delphos, Kas.

The First Society of Spiritualists of Delphos celebrated the 43rd anniversary of Modern Spiritualism on the 25th of March. Rev. James Deuchane delivered the address. Owing to the prevailing snow storm on the occasion many were prevented from attending; yet, notwithstanding, a very pleasant meeting was had.

Dr. Deuchane is a bright and willing instrument in the hands of the spirit world; his masterly efforts at depicting the Christ spirit which prevailed over all Judea, and which he believes, is to-day at work upon the minds of mankind, was full of deep and spiritual thought.

The doctor has taken up his residence here until after our camp meeting, and will deliver a series of lectures.

Hon. R. A. Dague, late editor of the Phillipsburg Kansas Herald, addressed the First Society of Spiritualists on Sunday, April 12th.

Mr. Dague has had considerable experience in investigating the phenomena of Spiritualism, and is well informed in both the phenomena and philosophy. He is a scholar of fine literary attainments; a clear, logical reasoner; a man possessed of brilliant achievements, and withal an orator of much power and magnetism. He is also enlisted in the great struggle for reform, and is devoting his time and energies to the cause.

I. N. RICHARDSON, Cor. Sec'y.

Saratoga Springs, N. Y.

The members and associates of the First Society of Spiritualists have had during the month of March a great intellectual and spiritual treat from the inspired utterance of Mr. Lyman C. Howe, of Fredonia, N. Y.

This gentleman's lectures embracing a wide variety of subjects, are worthy of a far more extended notice than any which we can give; indeed, they were so brim full of instruction, and delivered in a manner so dignified and impressive that his hearers are left to regret that a stenographic report of every sentence spoken is not available for future reference. As it is, we must content ourselves with the comparatively poor substitute of memory, and treasure with a frugal mind all which that sense affords to the majority of our readers.

Mr. Lyman C. Howe is no stranger, and anything that we may write in an appreciative manner is sure of a response, but high as were our expectations and faith in his abilities and character, we found that they fell short of the original, who, uniting a thorough mastery of Spiritualism and all kindred subjects with great originality of thought and warm enthusiasm in his work, stands upon the platform completely equipped to teach the truths of our philosophy. In short, both as a man and as a medium he is in every sense an honor to the cause, and one who should be kept busily employed by all societies who are desirous of keeping abreast with the demands of the times.

R. H. KNEHAW.

Atlanta, Ga.

Straws generally show which way the wind blows, so short letters from the spiritualistic field will tell how the work is progressing. You who stand on the watch towers and cry, "Watchmen, what of the night," must rejoice when the reply comes back, "All is well,"—and I am glad to write you good news from our society here. The prospects seem brighter than they have been for a long time; surely our weary watchings must at last be rewarded.

For some weeks past we have had Mrs. M. T. Allen lecturing for us, with the happiest results. As a trance speaker we have never heard a better one. She gives as angels give, grand and noble thoughts to make our souls aspire to better deeds, a purer life to live.

Her platform tests have given much satisfaction.

Our hall is well filled, and there seems to be renewed interest among investigators. Our society is anxious to keep Mrs. Allen with them, and if she can with consistency cancel her Western engagements, it is more than probable she will remain. God grant that we may have her with us for sometime to come.

Our home mediums are busy all the time, and the different circles are well attended. Our President, J. V. N. Cain, is a tower of strength and an interesting worker in the cause. So we send the good news, "All is well."

Mrs. FANNIE HALL, Cor. Sec'y.

Battle Creek, Mich.

The writer wishes to state through the columns of your most excellent paper that we have now residing in our city Mrs. Lena Bible, a grand and gifted woman, yet with all, so unassuming, never found in an unassuming manner parading her powers abroad. Her frank, intelligent face, so free from guile or duplicity, seems to one like a fount of inspiration involuntarily sending forth thoughts and wishes of good will and love to all humanity. Oh! that all lovers of genuine nobility could only know this lady's real worth, not only as a true woman, but also as a superior medium and grand inspirational speaker. She talks on all the general topics of the times—so say reports which have come to us from abroad of her work, merit and ability.

The occasions on which Mrs. Bible has spoken for the Spiritual Society here, the usual space of numbers were increased to large and appreciative audiences.

I first met Mrs. Bible two years ago last summer on the Vicksburg camp ground, and felt no drawn to her, at once invited her to spend a few weeks with me at my home in this city, which she did, meantime giving private readings to many of my friends, all of whom, in every instance, expressed themselves as pleased and satisfied with the results—while some were truly wonderful. She has now returned among us for a little season. Marked, indeed, has been the unfading of her inherent spiritual gifts.

Being as I am an earnest friend and admirer of this noble lady, I can but wish that societies desiring first-class talent might know of Mrs. Bible.

Mrs. E. A. R.

St. Louis, Mo.

The Ethical Spiritual Society of this city holds its regular meetings every Sunday at their hall, corner Garrison Avenue and Olive street, consisting of a lecture at 10:30 a. m., a social conference at 3 p. m., and a lecture in the evening at 7:30 o'clock, and will continue to do so until the close of the season, ending with June, when a recess will be taken until September.

Mrs. Adah Sheehan, from Cincinnati, at present occupies the platform, and for the entire month of April, when Mr. Lyman C. Howe comes for May, and Mr. J. Frank Baxter for the month of June.

Mrs. Sheehan is occupying the platform very acceptably, both as a lecturer and psychometrist, giving in every case most reliable tests of character of persons in the hall, and greatly to the satisfaction of the audience. Her lectures are well received, being logical and ably delivered. She is also engaged in a work of great interest, financially and every way, in organizing a "Ladies' Aid Society" out of and in connection with the general society, which will take charge of certain work of the main society that has heretofore devolved on one or two members. Under her auspices the society has already organized, and it is expected that much efficient work will be done by it in the way of taking charge of the speakers when they arrive, arranging for holding developing circles, and for various other work for which woman is so well qualified. The great and perhaps the main purpose of the society is to bring the lady members together during the week, so as to become better acquainted, and in general to further build up and cement together the work already so auspiciously begun.

Your valuable paper, THE BETTER WAY, is regularly sold at the hall, and is read in this city with much interest.

JOSEPH BROWN.

Watertown, N. Y.

This is my first visit to Watertown. There are many superior people here who rejoice in the spiritual philosophy.

Mr. Davis, a millionaire, with some co-operative aid, built a Temple about two years ago and dedicated it to the cause. It is not the Boston Spiritual Temple, but a modest little house suited to a small town, and located in a rather unsightly place, surrounded by nothing artistic or attractive. But inside it is pleasant and attractive, and rather tastefully finished, with a circle room and cabinet in the rear of the platform, where mediumship may be cultivated and tested.

Mrs. Mary C. Lyman has served up the weekly repasts for the past year, and is still speaking for them.

The "Literary Club," for which I am speaking, is not in antagonism with the objects and interest for which the temple was built, but are moving on an independent line for the laudable purpose of extending the work and enlarging the sphere of educational work, suited to the tastes and needs of the people.

Last Sunday, April 5th, was the first meeting held in a separate hall, and a fair audience greeted us in the morning, and about three times as many in the evening, and the best of attention and general good order prevailed.

If these divergencies can be kept from personal prejudices and bitter animosities they may serve a healthful purpose and greatly extend the work in which all should be interested.

The moving spirits in this new departure are people of influence and superior intelligence and seem to be actuated by high motives and pure convictions, and are giving the cause an impetus that portends a large and lively growth and wide influence.

Bishop A. Beals is engaged to speak for them the five Sundays of May, and I trust this is but the beginning of successful career for progressive Spiritualism in Watertown.

The two societies may continue in separate activities, or they may coalesce and move together in one accord. In either case the work of the present adds a new incentive.

LYMAN C. HOWE.

Rochester, N. Y.

Dr. P. Schermerhorn, who has been the speaker for the Society of Spiritualists in Rochester for the last year, on Sunday, March 29th, tendered his resignation. His intention was only known to a few prior to the announcement on Sunday, and universal regret was expressed that the relations now existing were to be severed. At the close of the regular services Henry W. Annis arose and in feeling terms expressed his deep sorrow at parting with Dr. Schermerhorn, and offered the following preamble and resolutions:

Whereas, Dr. P. Schermerhorn, late medium and speaker, for the Spiritual Society of Rochester, N. Y., having accepted a call to labor in a distant and broader field, has tendered his resignation as our speaker, and

Whereas, We do all realize that none but a selfish interest could prompt us to retain him when broader fields and larger opportunities are thus opening before him; now, therefore, be it

Resolved, That we accept his resignation,

which severs our present relations, with deep sorrow and sadness of heart.

Resolved, That the services of our departing brother, "while he has come in and gone out among us," have been of great and incalculable value to us in the upbuilding and strengthening of Spiritualism among us.

Resolved, That for his faithful services, tender and constant solicitude, his heroic and unflinching labors in the cause most dear to us, the Spiritualists of Rochester owe him a debt of gratitude they can never repay.

Resolved, That in parting with our brother our kindest wishes and earnest desire for his future good and continued prosperity will ever attend him. And we do most heartily and with out reserve recommend him as worthy of full confidence, and to be held in highest esteem by the people to whom he may minister.

Resolved, That we, whom he leaves behind, will ever have an abiding interest in his future welfare, and may his career ever be an onward and upward one, and he be more and more a light "to them that sit in darkness and in the shadow of death," and may the richest blessings which our Heavenly Father has in store be and abide with him and his family.

The resolutions having been seconded by R. D. Jones, who spoke in commendation of the doctor and the sound teachings of those controlling his public discourses were unanimously adopted.

R. D. J.

Chicago, Ill.

The 43rd anniversary of Modern Spiritualism was commemorated by the guides of Mrs. Cora L. V. Richmond, who gave two very remarkable and appropriate discourses, the subject for the morning being "The True Spiritual Easter," the evening subject, "Death and the Resurrection in the Light of Spiritualism."

The audiences on both occasions were large and appreciative. They not only perceived the force of the arguments intellectually, but felt bathed in the transcendent light of the spiritual resurrection. All who were present at the meetings felt the services to be a more fitting commemoration of the advent of Modern Spiritualism than a loudly heralded program of singing and recitation. All were made to realize, by the inspiration that can only come from the spirits of the arisen, that the world was being resurrected from the death of materialism, theology, the fear of death and what comes after death, by the message of Modern Spiritualism, which through its various forms of manifestations reaches all classes of minds.

The general subject of discussion at the Sunday school—which meets immediately after the morning service—was "The Origin or First Expression of Modern Spiritualism." The leaders of the different groups explained to their scholars as best they could the manner of the coming of this wonderful message to the world. After the class teaching "Quina" took as the subject of her story, "The Beginning of Modern Spiritualism." She told in her inimitable way the story of the Fox girls. She told the story of how the little girls, playing by themselves, first heard the "rappings," and how they got to talking to the sounds, how the older people heard of the "knocking," how they discovered that they could converse intelligently with the raps by the use of the alphabet! Then how the news of the "Rochester knockings" spread all over the country, how people came from near and far to hear the mysterious sounds. How men of science tried in vain to discover some other cause for them than that of spirit intelligences, and finally how, after a very careful investigation, the wise committee of "Buffalo Doctors" made the startling announcement that all those wonderful sounds were produced by the snapping of the toe joints of the little girls. Then of their persecution; how rapidly after that other mediums were developed, and the sound spread all over the civilized world, always and everywhere giving the same response to the question, "What are you?" "The spirit of your departed friends." "Quina" told the story of the small beginning of this vast and world-wide movement in the presence of those little girls in such a simple and attractive form that every child there—from the youngest to the oldest—was deeply interested. I have no doubt the impression made by that beautiful story upon many of the young minds present will last forever.

Altogether, we felt that we had had an anniversary worthy of the great cause we were commemorating.

B. B.

Washington, D. C.

The lecture of Sunday last, by Miss Jennie Leys, before our society, on "Church and State," was listened to with earnest attention by a very large and enthusiastic audience, who frequently applauded this gifted inspirational and extremely spiritual lady, and I have been requested by many of our readers to send an abstract, but a resume of such a lecture seems like a sacrilege. And as I took no notes, the task to me is a difficult one. I will, though, do the best I can, pretending by saying that it was an American lecture in the strongest sense of the word. The lecture was in rapport with an apparently unanimous audience, and the outbursts of applause were inspiring indeed to all present, and was manifestly no to the speaker. Her utterances against the Catholic Church were not congenial to some spirits out of the form, for a clairvoyant, who sat next to me, clearly saw, at different times, a spirit hand evidently trying to stop the mouth of the noble, little woman, who at such times would throw her hand up, as if to cast aside the hand. Other clairvoyants, no doubt, witnessed the spectacle. But the chances of "choking off" the little champion of free religious thought must have been quite slim, judging from the remarks of the speaker to the effect that so many spirits of great men were gathered around her and were in the hall. Their power was distinctly felt by many.

The speaker said: If God should be written in the Constitution—an certain of the national reformers desired—if Jesus Christ be put at the head as the supreme ruler of the nation, then indeed will be repeated the awful tragedies of past centuries, the blood of martyrs, and millions of other souls will stain this fair planet, and the rack, the stake and the block, and all the horrors of those dreadful times would be revived—if secularism be embodied in the Constitution, God is not in the Constitution, but He is in the hearts of the people, and Jesus Christ is not the supreme ruler over the nation, nor does he desire to be. In Judea, when the people would make him king, he said, "My kingdom is not of this earth." He always upheld and advocated freedom of thought. This is not a government with Jesus Christ at the head of the nation, but it is anti-Christ. The laws of the land are made by man, and not by God. Your government was made by man. Your Constitution was framed by wise men who foresaw the danger that is now impending, and omitted the word "God" from the Constitution. Bishop Spaulding recently said, in a subtle way, that if the question of religion had been brought up then and mixed with state affairs, it would have been disastrous, but now that danger was past. The speaker most earnestly stated that such is not the case; that the danger is greater at present than ever before. She inquired: Is God embodied in that despotic law which sends thousands of souls to the wilds of Siberia? Was God in the laws that held in bondage and most cruel slavery helpless men, women and little children? And was it

His will that they were separated and torn away and sold again into another slavery? Was God in the laws that permitted inquisition, where thousands lost their lives because they could be free and wouldn't conform to the dogmas and bigotry of that time? Continuing, the speaker answered: No! If this were so, God would indeed have shown Himself to be a changeable and inconsistent God, and that He cannot be inconsistent, unjust or cruel, but is ever loving, tender, unchangeable, incomprehensible and divine.

There should be a limit to immigration—a great limit. What will become of your government and nation if you have little colonies of Italians, Hungarians and Germans scattered over the land? This dangerous element has become so serious that we have been obliged to place the American flag over our school houses to call the attention of these people to the fact that this is America. Referring to the repeal of the Bennett law, and the combination of the German Lutherans with the Catholics in Wisconsin, who defeated the compulsory teaching of the English language in the public schools of that State, the speaker said it was a wonder Martin Luther did not appear publicly to protest against this outrage. Why should not all children in this America of ours be taught the English language?

After the lecture spirit loved ones were correctly and beautifully described to many in the audience, the recognition of which caused the medium's face to beam with happiness.

J. C. R.

New York.

The New Society of Ethical Spiritualists celebrated the 43rd anniversary, as was reported in last issue, at Knickerbocker Hall, 44 West 14th street, on Sunday afternoon, April 5th. In addition to that, we hereby present our readers with the very interesting address delivered by Miss Belle V. Cushman on that occasion:

Ladies and Gentlemen: There are probably few among the many Spiritualists here who have not thought to-day—and thinking, sighed—of that noble woman who but one year ago met with many of us in the celebration of the anniversary, and as we think of the genial companionship, the true and tender friendliness, the purity, honor and courage that were hers, we regret the transition, even to a higher life, of Leah Fox Underhill. But again we recall the sorrow and suffering, the physical pain and mental anguish through which she had to pass, and rejoice that she stands to-day not on the earth, but "among the great cloud of witnesses," and with her, there, how many others of the staunch and steadfast, tried and true, loving and loyal life-long defenders of the truths of Spiritualism, and as their spirits hover high, how must they hail this day's dawning upon the realization of their fondest hopes—the birth of an Ethical Society in Spiritualism!

Oh brothers and sisters in the spirit land! friends and comrades of that happier land we greet you, for even our dim eyes can almost see the smiling faces; even our laden ears there lightly falls the sound of spirit voices. They come to guide us; they come to help us; they come to work with us; but by no means alone for us, for ourselves must work, work with all our wills—the time for resting on the eternal hills.

There are none so weak that they cannot in some way aid, there are none so poor in purse and talent that they cannot in some way help to push along this car of progression. Financial aid we need assuredly, for though it is pleasant now to reflect that when we shall have "shuffled off this mortal coil" there will be no further need of nor care for money. While we are yet in the body and have a gospel to preach, we must needs have a speaker, a hall, light, warmth and music, and these necessitate money; and as you know the objects of this society, I have no hesitancy in asking you, earnestly asking you, for that giving which enriches the giver—the aiding to elevate and to educate and to make ourselves better men and better women.

But we want more than this; we want your active, earnest, moral support. The cause demands of its friends to-day that they avow themselves to be such. I know the unfortunate cause for hesitation. Until recently, until to-day, when asked the question, "Are you a Spiritualist?" I have answered, no, yes, that is, let me tell you, and have thereupon proceeded to inflict upon my patient friends what seemed to me to be a very necessary qualification and explanation, for while it is an honor to be a Spiritualist, none of us wish to be mistaken for the imitation article. But it seems to me now that the existence of a great number of counterfeiters is not sufficient reason that the genuine coin should withdraw itself from circulation, and, therefore, it but remains for us to call ourselves as we are—Spiritualists—to keep the name true and that there is no better, and then be careful that our lives attest the truth of our professions of honesty, morality and sanctity. If all the Spiritualists in the country to-day, ay, if even all in New York City alone, would call themselves such, would attend the regular meetings of the societies, and bring their children with them, the cause would at once take its proper stand in the estimation of the community; and the time is coming, as we gain in wisdom and strength we gain in moral courage, and I may not be a prophet, but methinks I see the day when in this city a spiritualistic temple shall lift its head upward, outward, toward infinite space, a structure possibly not grand and imposing, but representing and expressing our simple and beautiful faith as truly as do now the grand Cathedral spires the gray and grim traditions of the past. And when that temple is built it shall stand for something; it shall not stand for dogma and creeds of thirty-nine articles, not for superstition and the chains of ignorance, but for liberty in its truest sense, for charity in its broadest meaning, for the rights of every man, woman and child, and for the truth always. It shall stand with its face of flint against the sacrifice of the public welfare to private interest, against the subversion of public institutions, above all of the public schools to personal and political prejudice or religious bigotry. It shall stand as Spiritualism itself stands—for all that is pure, true and beautiful in earth-life, and for all that the heart hopes for in the future.

Friends, to this end we aspire with all our hearts, to this end we work with all our brains, to this end we pray, not with uplifted but with working hands, and it is done.

PERSONALS.

Contributions received: J. C. R., W. G., L. A. C. Mrs. Belle Ireland, of 521 Central Avenue, this city, has a melodramatic engagement in Detroit and Indianapolis, and will probably not return until June.

G. W. Kates, Greenville, Darke county, Ohio, wants lists of Spiritualists' names everywhere, that he may send them programs of the coming camp meetings. Send these lists to him that they may be accommodated in return.

Mr. A. Willis, our local medium, we understand, is meeting with marked success on his Southern tour. On his way through Tennessee he was invited to give a seance in a cave, and the spirits materialized there as well as they did in his own house. No trap door there, surely.

Dr. J. D. Buck will soon leave for Europe on a tour extending over a year. The faculty of the Puget Medical College—of which he is one of the founders and for the past eighteen years its dean—banqueted the good doctor last Monday evening. Our best wishes to him and his most estimable wife for a happy going, staying and returning.

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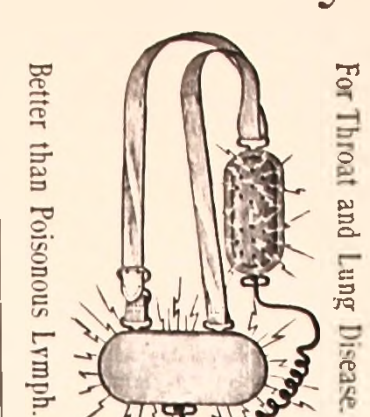
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